

In Wrayham 1615.

# A Helpe vnto Deuotion.

Containing certaine Moulds  
or Formes of Prayer, fitted to  
seuerall occasions: And penned for  
the furtherance of those, who haue  
more desire then skill to poure  
out their soules by petition  
vnto GOD.

By Samuel Hieron.

The thirteenth Edition.

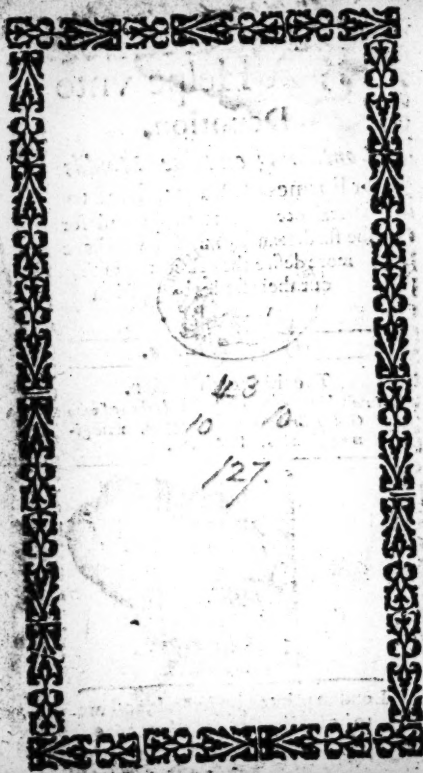
*In all things see your requests bestowed vnto  
God in Prayer and supplication, with gi-  
uing of thanks. Phil. 4. 6.*



London printed by Jo. Neale, and are  
to be sold by George Latham. 1620.



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TO THE RIGHT  
Worshipfull, the Ladie  
MARY STRODE, of New-  
ingham in Deuon.

**M**ADAM, If I should undertake a discourse of the worth and excellency of Prayer, it would bee much burden for mee to keepe measure, then to be furnished with matter. How it is commanded of God, and comended by the frequent practise of all the faithfull, there is no man reading the scripture can be ignorant: & what sweetness it brings to the soule & conscience; by hauing such a continuall entercourse & communion with the Lord. I hope your Ladship can wnesse from your owne experience. This is all I will say on the behalfe of Prayer, That as it is one of Gods Titles of honour to be styled, The hearer of Prayers, Psal. 65. so to call upon the name of the Lord, is put for the whole

*Very Sermon*

## The Epistle.

whole duty, and as it were the life and substance of a Christian ( 1 Cor. 1. 3. 2 Tit. 2. 19. ) Prayer is that which seasoneth all other seruices which wee offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlinesse, it is a thing which the Persecuters of the Saints, when they violently cause all publike acts of worshipping God to bee intermitted, cannot abridge untill life it selfe be extinguished. Much talking there is of prayer in the world, But if, setting aside mans lip deuotion, inquiry bee made into them, what apprehension they haue of their owne wants, what conceit of the Maiesty and presence of God, what knowledge and understanding of his promises, what care (when they come to pray) to watch ouer their owne stragling thoughts, and to ty their hearts to that businesse of deuotion, we shall finde such an vniversal scarcity of these things, that it may be safely affirmed, that albeit there bee many kneelers, and speaker, and repeaters of words, yet there are few true petitioners vnto God. Now among those  
few

## Dedicatory.

few which make conscience to performe this duty as they ought, I haue obserued a great defect: Namely, that for want of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of a lively sense and distinct conceiuing of their owne personall necessities, they are not able to be their owne messengers, nor to doe their owne errand in presenting the sacrifice of Prayer before the Lord. They would pray with their familie, but they know not how. They haue willingnessse vpon other occasions, to become suiters vnto God; but they cannot deuise which way to begin. To helpe these I haue lately taken a little paines; not with an intent to binde their deuotions to my words (for who am I that I should take vpon mee to limit the motions of another mans heart to a forme of my deuising) neither yet to cherishe any in this their insufficiency to deliuer their owne apprehensions and particular cases vnto God; but that by seeing the order and course of Prayer, and by acquainting themselves with words and

To the Reader.

mended Prayer. I had many times with the best reasons I could perswaded the vse of it in priuat families. I perceiued withall in some, a better inclination to it, then power to performe it. Hereupon, I thought with my selfe, that as familiar Catechismes, and plaine Treatises haue the ir vse, being ioyned to the publike Ministry, to bring those which are yet babes in Christ (1 Cor. 3.1.) vnto knowledge so also some help in this kinde might be good to beget feeling, and to bee a guide to those which haue as yet but stammering and lipsing tongues vntill they shall bee able, hauing tongues as fined siluer (Prou. 10.20.) plainely and distinctly to speake the language of Canaan (Esay. 19.18) For this cause I gaue my booke no greater title then, *A Helpe vnto Devotion*, because I would not be mistaken, or thought to intend any thing else, but onely to further their religious purpose, who would faine learne to pray orderly and effectually

To the Christian  
Reader.



I Am not ignorant,  
( good Reader )  
that set formes of  
Praiersones are very di-  
stastfull vnto many:  
They are adiud-  
ged to bee a kinde of confirming  
and limiting of Gods Spirit. And  
some which doe allow them a law-  
full vse in the Congregation, doe  
yet not so well approue them for  
priuate purposes. For mine owne  
part, as I fauour neither their fond-  
nes, who scarce account it praying,  
vnlesse it bee by a booke, nor their  
carelesnes, who labour not to attain  
to an ability of commending their  
A 5 personall

*To the Reader.*

personall occasions (euen in Words of their own conceiuing) vnto God: So I could neuer see good reason, why platformes of direction for those who are yet but beginners in this spirituall exercise of Prayer, should be thought any way inconuenient or needlesse among Christians. There is a great deale more Art in the cariage of a suit to be put vp vnto God (especially when a man is to bee the mouth of others, as in a family, or in visiting the sicke, or the like occasion) then euery one though perhaps he haue some good feeling & vnderstanding in Religion, can at the first attaine vnto. Neither is it (as is pretended) any straightning or bounding of Gods Spirit, but a meanes rather of quickning and stirring vp of the Spirit of him that prayeth, when he shal see the necessity of bemoaning some corruptions, or of crauing some graces, or of giuing thanks for some blessings receiued, which himselfe did not so much as thinke vpon before.

*To the Reader.*

red (lest thou shouldest be fore-stalled by any mis-opinion) to shew warrant for my doings, I commend my indeauours to thee, and thee to the Lord (praying him to furnish thee with the Spirit of supplication, (Zac. 12.10.) that thou maiest be so full of holy matter (Iob. 32.18.) and so abounding with gracious speech (Col. 4. 6.) that thine ability to utter thine owne feeling vnto God may bring much sweetnesse to thy Soule, and no lesse comfort to others, If thou be at any time occasioned to speak in the name of others to his Maiesty; Adding this withall that if thou aime not at this grace, but content thy selfe still to speake no other words but such as are put into thy mouth, thou wrongest thy selfe greatly, and all those who haue laboured to bring thee vnto more perfection. Farewell.

*Thine in the Lord,*

SAM. HIERON.



A short aduertisement  
touching prepararion  
before Prayer.

In which { 1. The necessity of it.  
is shewed, { 2. The manner of it.

**T**He necessity of preparation  
may appeare many waies.

1 By our Sauours platforme, in  
which the Petitions are not set  
downe abruptly, but a solempne pre-  
face is prefixed: like a faire porch to  
a beautifull house: To teach vs to  
frame our affections, and set them  
in due order, before we draw neere  
to speake vnto the Lord.

2 By expresse Commandement, Be not  
rash with thy mouth, nor let thine  
heart bee hasty to vtter a thing be-  
fore God, Eccles. 5. 1. It is a dange-  
rous thing to babble out vndigested  
and vnaduised words in his eares.

3 By example. O God [saith Da-  
uid) my heart is prepared, so is my  
tongue

5  
*To the Reader.*

ally vnto God. And in this course I am sure, that I am not without examples. VVorthy Diuines haue in these latter times bestowed their paines this way: Master Iohn Bradford, Mr. Edward Dearing, Mr. H. Smith Mr. R. Rogers (page 421. of his 7. treatises) Master Brinsley (in the second part of *The true Watch*) and others whom I neede not name.

I might mention others of other Countries, as Master Calvin (in the end of his Catechisme,) &c. But the warrant of the Scripture is aboue all. I will say nothing of those formes which wee finde appointed for the publique vse in the Temple; that which I endeavour to iustifie, is the lawfulnessse of formes for private helpe.

I might tell thee of the words of Prayer, which the Prophet bade the people to take vpon them, and to say vnto the Lord, (*Hos* 14.3.) of the forme which *Habarkuk* was wont to vse for the ignorances of the people (*Chap.* 3. 1.) of the many  
Psalmes

*To the Reader.*

Psalmes which are stiled, Psalmes of instruction, not onely because the matter was of vse to instruct Christians, but also because the very mould it self might remain as a help in prayer for those who should at any time fall into the like occasion, which the Enditer of the particular Psalms was exercised with; these & other things, might I insist vpon, But I find a title giuen to one Psalm, which shall be vnto me in stead of many proofes, Psal. 102. It is this; A Prayer of the afflicted when he shall be in distresse and poure forth his meditation before the Lord. Which Psalm though ayming perhaps at some more speciall affliction in which the seruants of God then were, yet in as much as it is reported in the title to be for the general vse of an afflicted person (as indeed it is excellent for such an occasion) it seems to me abundantly to satisfie al those who shal doubt of the conueniency of such set directions.

Thus hauing acquainted thee with my whole intent, and laboured

*An Aduertisement.*

tongue, &c. Psalme 108.1. It was the difference betwixt him and Hypocrites, that he washed his hands in innocency, before he would compass the Altar. Psal. 26, 6.

4 *By due proportion from outward things.* If a man goe before a Prince or man of authority, he will thinke vpon his carriage, he will set his tale in order, and meditate what to say; how much more then should wee prepare when wee come to speake to God, who is higher then the Kings of the earth?

2 *The manner of* { *Praying.*  
*preparation*  
*standing* { *Meditating.*

1 *Praying.* Maruaile not that I make praying a preparatiue to prayer. A little eating prepareth a weake stomake, and setteth an edge vpon the appetite to eate more, so in Prayer: Therefore *David* before Prayer, praied: Let my praier be directed in thy sight as incense, &c. Set a watch, O Lord, before my mouth

*An Aduertisement.*

mouth, and keepe the doore of my lips. Psal. 141. 2.

A lifting vp of the soule to heauen, with a desire of direction, is a good preparatiue.

2. *Meditating*, vpon three things:

1. Gods Maiesty: 2. Gods promises: 3. Our owne vilenesse. The reason is this: There are 3. things chiefly requisite in prayer, which are helped by this threefold meditation: 1. Humility and lowlinesse of Spirit, begotten by the due consideration of Gods Maiesty. 2. confidence and assurance to bee heard, bred by the knowledge of Gods promises. 3. Feruency of affection, springing from the apprehension of our owne vilenesse.

That the Maiesty of God must be thought vpon, is proued, Eccles. 5. He that speaks to God, is bidden to remember that God is in heauen.

That the promises must be mused vpon, appeares, 1 Sam. 7. 27. Thou hast reuealed vnto thy seruants, &c. Therefore hath my seruant beene bold

*An advertisement.*

bold to pray, &c, *Genesis*. 32. 11. 12.  
I pray thee deliver mee; &c. for thou  
saidst, I will surely doe thee good.  
What courage can we haue to go to  
the throne of grace without the war-  
rant of promise?

That our owne vilenesse must bee  
remembred it is euident, *Gen*. 32.  
19. I am lesse then the least of thy  
mercies. *Ezra*. 9. 6. O my God, I am  
ashamed and confounded to lift vp  
mine eyes, &c for our iniquities are  
increased, &c.

Thus then prepare thy selfe to  
pray; Exercise thy thoughts before  
hand vpon these three things. 1. What  
a presence full of Maiesty thou must  
come into, 2. What sweet promises  
hee hath made to encourage thee;  
3. What need thou hast to flie to his  
mercy. This will furnish thee with  
humility tempered with cheereful-  
nesse, & both whetted on, & quick-  
ned by the feeling of thy owne ne-  
cessitie.

To helpe thy meditations of Gods  
Maiestie, remember *Psal*. 104 1. O  
Lord

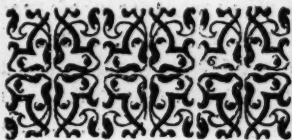
*An Aduertisement.*

Lord my God, thou art exceeding great, thou art clothed with glorie and honor, &c. 1. *Tim.* 6. 16. who on-ly hath immortality, and dwelleth in the light that none can attaine vnto, &c. and such like places.

To supply thee with words of pro-mise: consider *Psalme* 50. 15. Call vpon mee, &c. so will I deliuer thee, &c. *Isai.* 65. 24. yea before they ca'll, I will answere, and while they speak I will heare, *Iob.* 14. 13. Whatsoeuer you aske in my name, that will I doe and many such testimonies.

To bring thee to see thine owne vilenesse, ponder *Iob* 15. 16. Man drinkes iniquity like water, *Chap.* 25. 4. He cannot be cleane that is borne of a woman, *Psal.* 51. 5. I was borne in iniquity, &c. *Rom.* 7. 18. I know that in my flesh dwelleth no good thing.

Gather account of thy particular sinnes, as *Iob* did, *Chap.* 9. 3 View thy selfe often in the glasse of the Law.



A Prayer to bee prepared  
and enabled to pray.



Almighty and e-  
ternall G D,  
the alone giuer  
and bestower of  
all good, without  
whose speciall enabling, no  
man hath power to perform a-  
ny spirituall duty as he ought;  
I beseech thee be pleased to pre-  
pare my heart, and to quicken  
my affections, to this holy ser-  
uice of calling vpon thy name.  
Make mee to remember both  
who



2 A Helpe vnto

who thou art, into whose presence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glory and honour: and what I my selfe am, euen dust and ashes, and a most vile and unworthy sinner. By this, I pray thee to strike an awfull reuerence in my soule, that I may watch ouer my thoughts, and take good heed to my behaviour here before thee, lest my presumption and want of due respect vnto thy Maiessty should turne my prayers into sin. Give mee a liuely sense of mine owne personall wants, and a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which

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which in thy word thou hast  
promised to bestow: that so I  
may be furnished with matter  
both for request and for thank-  
fulnesse, and may become able  
by degrees out of mine owne  
feeling, to poure out my soule  
abundantly before thee. Al-  
waies let thy spirit of suppli-  
cation be with me to assist me,  
to sanctifie my thoughts, to  
guide my tongue, and to helpe  
mine infirmities.

Endue me with faith in thy  
promises, that I may come  
boldly to thy throne of grace,  
and may learne both to trust  
vnto, and to waite for thy sal-  
uation; not daring to limit thy  
spaciouly, or to prescribe vnto  
thee, how or when to supply me

Let this exercise of praying  
be

be a delight vnto me, make me  
constant in the vse of it, know-  
ing what speedy accesse the  
prayers of faith haue into thy  
presence, & what a priuiledge  
it is for a mortall man, to haue  
free libertie of unfolding his  
wants, and laying open his de-  
sires and griefs before the im-  
mortall God:ouer (O Lord)  
let the end of my praying bee  
thy glory, & let me make con-  
science to be still as plentifull  
in thanksgiuing, for mercies  
receiued, as I shall be earnest  
in suing for those good things  
I stand in need of. Grant mee  
these graces, for my onely Sa-  
uour and Mediators sake Je-  
sus Christ. Amen.

Deuotion.

5

A Morning Prayer for priuat  
Families.

**M**ost gracious God, and  
louing Father, in all hu-  
mility of soule, and vnfa-  
ined Acknowledgement of our  
bonden duty, we present our  
selues here before thy Throne  
of mercie, and glory, beseeching  
thy good pleasure to shew our  
thankfulness, for the multitude  
of thy mercies heaped vpon vs  
thy most bountifull seruants.  
By thee at the first we were  
created, and wonderfully  
made, thou coveredst vs in  
our Mothers wombes, thou  
gavest vs the shape of men and  
women, when it was free for  
thee to haue equalled vs vnto  
thy basest creatures: since it  
13 bath

hath pleased thee to preserve  
vs, to watch ouer vs, and to  
guard vs by thy prouidence,  
to open thy hand, and to reple-  
nish vs with good things, to  
giue vs food, and rayment,  
health, liberty, and peace. O  
Lord, thy compassions faile  
not, but they are renewed every  
morning: even in this night  
past we haue receiued an ap-  
parant euidence of thy loue.  
For whereas, so the times  
committed the day before,  
thou mightest euen in the dead  
of sleepe haue taken our soules  
from vs, and so suddenly haue  
brought vs to our account, it  
hath bene thy pleasure yet to  
spare vs, and not onely so, but  
to refresh vs with quiet rest,  
and to bring vs in safety to the  
be-

beginning of this day. Grant  
(O Lord) wee pray thee, that  
the ordinarie vse of these thy  
kindnesses, may not make vs  
the lesse to esteeme them: but so  
affect our hearts with the ap-  
prehension of them, that wee  
may learne to admire thy mer-  
cy, which dealest so graciously  
with such vnthankful persons  
as we haue alwayes been, and  
may euen binde our selues to  
strive to shew all obedience  
and duty to thee, which dost so  
enlarge thy goodnesse vnto vs.

But chiefly, O Lord, raise  
vp (we beseech thee) our hearts  
and our affections from these  
outward fauours (the least  
of which notwithstanding is  
greater then the best of our de-  
seruings) and direct vs to the

serious consideration of those blessings, which doe more directly concerne a better life.

Make vs thankfully mindful of the grace of Election, by which thou freely chusest vs in Christ to be vessels of mercy, before we were: of thy sending thy Sonne out of thine owne bosome, being in thine owne forme, to take on him the forme of a seruant, and to become obedient vnto the death, euen the death of the Crosse for our sakes: of thy calling vs out of the kingdome of darknesse by the power of the Gospell preached: of thy shining into our hearts, by the enlightning of thy Spirit: of quickning vs when we were dead in trespasses and sinnes: of thy beget-  
ting

ting vs againe vnto a lively hope : of the first frutes of the spirit, and of that earnest of our inheritance which thou hast giuen vs : of the daily free vse and liberty of thy word, where by that great mystery of godlines, yea, even thy whole counsell is clearly reuealed vnto vs.

Lord teach vs to consider what miserable Creatures we were in our selues, and what a fearefull case we had yet been in, if thou hadst left vs to our selues : That so the view of these vnspeakeable and vnderferved fauours, may euen raniish our spirits, and so possesse our hearts, that we may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holy and acceptable



ro A Helpe vnto

vnto the, and to deuote all our  
powres both of soule and body,  
to the gloze and honour of thy  
Name.

And (Lord) enable vs here-  
vnto we pray thee: for we are  
not sufficient of our selues to  
thinke any thing, as of our  
selues we are naturally reprob-  
bate to enery good worke. O-  
pen therefore the eyes of our  
minde, that we may see what  
is good, & what thou requirrest  
of vs: Teach vs to make thy  
Word our delight and Coun-  
selloz, that by it we may be  
informed in thy paths: Put  
thy Spirit within vs, and cause  
vs to walke in thy Statutes:  
let our eares continually heare  
a Word behinde vs, saying,  
This is the way: Give vs  
hearts

hearts of flesh, yeelding and  
pliable affections: subdne the  
crookednesse of our nature, and  
bzing it vnder the obedience of  
Christ.

And when thou hast entred  
vs into a good course, vphold  
vs therein, by thy all-sufficient  
grace, stablish vs in euery word  
and good worke, fill vs with  
the fruits of righteousness, let  
vs not be idle nor vnfruitfull  
in our Profession: But grant  
that we may be euen rich in  
good works, and so may adorne  
the doctrine of thee our Sauer  
in all things, making the ad-  
uersaries of thy truth ashamed,  
when they shall haue nothing  
concerning vs to speake euill  
of. And shield vs (O Lord)  
we earnestly intreat thee, a-  
gainst

gainst the malice and rage and  
fury of the Diuell: giue vs  
wisdomme to discerne his poli-  
cies, and courage to resist euen  
his most fiery assaults: make  
vs wise against the beguiling  
intcements of this finfull  
world: let vs not be carried a-  
way with the streame of these  
corrupt times: harden our fa-  
ces against the reproaches and  
enimities of euill men: suffer  
vs not to be wearied, nor to  
faint in our minds for any tri-  
bulation: sanctifie vnto vs  
euery affliction, that it may be  
a meanes to purge out our cor-  
ruptions. Draw our mindes  
from the loue of this present  
world; teach vs to vse it as if  
we vsed it not, grant that wee  
may euer remember, that wee  
haue

haue here no continuing City,  
that so wee may seeke for that  
Kingdome that cannot be sha-  
ken, but is eternall in the hea-  
uens. Canse vs to depend vpon  
thy prouidence, and to cast  
our care and burden vpon thee,  
assuring our selues, that thou  
which hast giuen vs Christ,  
canst not but with him giue vs  
all things also.

And (Lord) if at any time  
wee fall by occasion into a fault;  
as (who are we that we should  
presume?) put vnder thine  
hand we beseech thee, deliuer  
vs out of the mire, that wee  
sinke not, let not sin swallowe  
vs vp, let it not grow strong  
vpon vs, lest we perish.

Enable vs vnto diligence,  
and faithfulness in our severall  
callings,

callings, teach vs to lift vp our hearts to thee se2 a blessing vpon our endeauours, and to remember that we are alwayes in thy presence, that so we may study to walke with thee, and to approue our very thoughts vnto thee. Giue vs a sober ble of thy Creatures: Make vs ready to reach out our hands vnto the wants of others, beget in vs a godly iealousie ouer our selues, that we may walke circumspectly, taking heede to our selues in our eatings, in our apparrell, in our company, in our recreations, often considering our wayes, and labouring quickly after every error, to turne our feete into thy testimonies.

And (Lord) cause vs to bee earnestly

earnestly mindfull of the estate  
 of thy whole Church: blesse all  
 Kingdomes and States pro-  
 fessing thy truth; be gracious  
 especially to this our King-  
 dome, forgive the crying sinnes  
 of the times, continue thy  
 Gospell, disappoint the hope  
 and expectation of all Papists,  
 let them perish, as many as  
 haue euill will at Bion, disco-  
 uer Antichrist more and more,  
 enlarge the territories of thy  
 Church, stablish thy kingdome  
 of grace, hasten the Kingdome  
 of glory.

Deape thy blessings vpon  
 our gracious King, make him  
 a further instrument of much  
 good vnto thy chosen, blesse his  
 Queene, prosper the worke of  
 thine owne hands begunne in  
 the

the young Prince, shew mer-  
cy to the rest of the royall Pro-  
geny. Be gracious to the  
Counsell, to the Court, the  
Nobles, the Centry of the  
Realme, grant that they may  
all aime at the honouring of  
thee, by whom they haue recei-  
ued honour amongst men: Be  
with the Magistracy and Mi-  
nistery of the Realm, make thy  
Word to grow by the labours  
of those, whom thou hast ap-  
pointed to the seruite of thy  
Church: Containe the subjects  
in their due obedience to au-  
thority, bring to naught all in-  
iunctuous and rebellious pra-  
ctises, comfort all thine afflic-  
ted seruants, refresh them with  
a sweete feeling of thy fauour.

Giue vs compassionate  
hearts,

hearts, and a fellow-feeling of  
others miseries, prepare vs  
vnto the day of triall: and  
keepe vs by thy mighty power,  
through faith, vnto saluation.  
Grant vs these good things, for  
Christs sake, in whose Name  
we commend our selues, and  
our lates vnto thee, saying as  
he hath taught vs.

Our Father, &c.

An Euening Prayer for pri-  
uate Families.

**O** Lord our God most mer-  
ciful and gracious in Je-  
sus Christ; among other thy  
mercies, with which thou dost  
euery folloer be thy most un-  
thankfull seruants; we ac-  
knowledge this to be none of  
the



the least, that we haue this comfortable freedome, of coming into thy presence, there to powre out our soules before thee, and to lay open our necessities vnto thee. We pray thee teach vs to value this p[ri]uiledge according to the true worth thereof: that we may come together to the performance of this duty with glad hearts and cheereful spirits, reioycing in it, that we haue opportunity giuen vs to testifie some part of that great duty, which in many respects we owe vnto thy Maiesty.

And now (Lord) bring come before thee, we cannot but confesse the vile nesse of our estate: we were conceived in sinne, and in sinne we haue conti-

continued all our dayes, we  
haue euen drunke iniquity like  
water, we haue drakene it af-  
ter vs, and tied it vnto vs as  
with cartropes, wickednesse  
hath ben swet in our mouth;  
we haue fauoured it, and  
would not forsake it, we haue  
euen made a mocke of sin, and  
it hath ben a pastime to vs to  
doe wickedly.

Thou hast often called vs,  
but we haue still refused, thou  
hast againe and againe stretch-  
ed out thine hand, but we haue  
not regarded, thou hast sought  
to reclaim vs, but we haue  
hardned our neckes as it were  
iron sinewes, and haue hated  
to be reformed. Thou hast  
waited to haue merrey vpon vs,  
thy spirit hath striven with  
vs

vs; thy very bowels haue been troubled for vs, and how graciously hast thou called vpon vs by thy Word: saying, Returne ye sonnes of Adam: why will ye die? Come vnto me, and ye shall finde rest for your soules. Yet we notwithstanding haue despised thy patience, we haue abused thy goodnesse, we haue turned thy graces into wantonnesse, and haue given thee cause to heape vpon vs all those fearefull plagues and punishments, which in the extremity of thy Law are belonging to the wicked.

When wee looke into our hearts, we see nothing but a confused heape of grosse corruptions, vanity, ignozante, stowardnesse, bnteachablenes, dulnesse

duenes, vntwillingnes, and vn-  
aptnesse vnto good, pzonenesse  
and readinesse to any manner  
of euill, secure, irreligious, pro-  
phane, vncleane, enuious, roue-  
tous and grædy thoughts, per-  
uerse and disordered affecti-  
ons, all these (as it were) mar-  
ching together to rebell against  
thée, and leading vs captiue  
vnto sinne. The very wisdom  
of our fleshy is death, and the  
spirits of our mindes are defil-  
ed: when we looke forth into  
our liues, we behold sins more  
in number then the haire of  
our head; when we take view  
of our selues in the glasse of  
thys Law, we can see in our bo-  
dies and soules, in our out-  
ward and inward man, no-  
thing but vglynesse and defor-  
mity.

mity. Yea, the times of this  
one day are sufficient to bring  
dowre vpon vs the eternall  
weight of thy displeasure.

How negligent haue we bin  
in our callings, how haue we  
yielded to our owne unb-

lusts in the vse of th-

tures: how haue we

in our selues world-

and voluptuous

How many blest

unthankfully eni-

thinking vpon

didst bestow them:

we mispent this pre-

which thou vouchsafed

How many good opportunit-

haue we let slip, by which

we might haue edified our

selues, and done good to others?

how negligent haue we kept

our

our hearts by meanes where  
of, Satan hath got great dan-  
tage against vs: How tender-  
ly hane we beuallied the ini-  
quities of the times? How  
poorely hane we striven against  
our owne corruptions?

Lord, if thou shouldest  
marke our iniqui-  
ties, how shall we  
be able to appeare:  
what become of vs: what  
shall we be able to  
doe as one of a thousand:  
(O most gracious God)  
how wilt thou of all, custome  
to all, hath bred such a  
hardnesse in vs, and hath  
brought such a crosse vpon our  
consciencences, that we cannot  
bee perswaded that thy wrath  
is so terrible, as our finnes so  
griuous,

mity. Yea, the times of this  
one day are sufficient to bring  
downe vpon vs the eternall  
weight of thy displeasure.

How negligent haue we bin  
in our callings, how haue we  
yelded to our owne unbzidled  
lusts in the vse of thy Crea-  
tures: how haue we cherished  
in our selues worldly, carnall,  
and deluptuous thoughts?  
How many blessings haue we  
vnthankfully enjoyed, neuer  
thanking vpon thee which  
didst bestow them: How haue  
we mispent this precious time  
which thou boughtest vs:  
How many good opportunities  
haue we let slip, by which  
we might haue edified our  
selues, and done good to others?  
how negligent haue we kept  
our

our hearts: by meanes where-  
of, Sathan hath got great dan-  
tage against vs: How tender-  
ly haue we beuallied the ini-  
quities of the times? How  
poorely haue we striven against  
our owne corruptions?

O Lord, if thou shouldest  
straightly marke our iniqui-  
ties, O Lord, how shall we  
stand, where shall we appeare:  
what shall become of vs: what  
answer shall we be able to  
make thee to one of a thousand?

And (yet most gracious God)  
which is worst of all, custome  
in euill, hath bred such a  
hardnesse in vs, and hath  
brought such a crust vpon our  
consciences, that we cannot  
be perswaded that thy wrath  
is so terrible, or our finnes so  
griuous,



griuous, as our estate so wo-  
 full, as indeed it is. Hence it  
 cometh that we doe not stand  
 in such awe of thy Maiesty as  
 we should, we doe not so trem-  
 ble at thy iustice, nor esteeme  
 thy promises and mercies, as  
 we ought to doe: we beseech  
 thee therefore to take the stony  
 hearts out of our bodies, and  
 to put new spirits into our  
 bowels, that we may with  
 feeling, and with a lively and  
 sensible apprehension, confesse  
 our selues to be, as we are,  
 poore, and wretched, and mise-  
 rable, and blind, & naked, such  
 as in whom there is no good-  
 nesse, such as to whom there is  
 nothing due but shame and  
 confusion of face for ever. And  
 heere (Lord) according to that  
 measure

measure of spirituall feeling,  
which by thy grace we haue  
attained to, we doe bitterly  
renounce our selues, we doe  
wholly disclaime all hope of  
helpe by our selues, we account  
all that is in vs but as dross  
and dung, and do most earnest-  
ly intreat thee to looke vpon vs  
in thy Sonne Iesus Christ:  
Accepting his death and his  
passion, as a sufficient, abso-  
lute, and compleat discharge  
for all our finnes whatsoever.  
O Lord let the chastement of  
our peace be vpon him, and let  
vs be healed with his stripes:  
wee haue no other name vnder  
heauen by whom we can be sa-  
ued: And we know that thou  
hast sealed him, and sent him  
into the world, to saue the pe-  
ple

ple from their sinnes : we be-  
 seach thee therefore for his sake  
 to be at peace with vs , pua-  
 may our transgressions like a  
 cloud, and our sinnes as a mist;  
 forgine our iniquities, and re-  
 member our offences no more,  
 And withall , seale vp to our  
 soules and consciences the fee-  
 ling of this thy loue by the gra-  
 cious testimony of thy Spirit,  
 that we may know that there  
 is peace in heauen for vs, and  
 that Christ is made of thee vn-  
 to vs, wisdom, Righteous-  
 nesse, Sanctification, and Re-  
 demption; and that nothing  
 shall ener be able to separate  
 vs from thy loue in him. We  
 doe begge this at thy hands, so  
 much the rather, because we  
 see the want of all things in  
 this

this world: all things in it are  
 subiect to vncertaintie, they  
 are all lighter then vanity it  
 selfe: But thy loue in Christ  
 is firme and perpetuall. For  
 with thee there is no shadow of  
 change, thy calling and gifts  
 are without repentance; and  
 therefore wee pray thee settle  
 vs in the assured possession of  
 thy loue, to the end that wee  
 may haue some comfortable  
 vnderstanding, that whatsoe-  
 uer doe befall vs here, howso-  
 ever we be tried, yet after all,  
 wee shall lay downe our heads  
 in thy peace, and be made par-  
 takers of thy glory. In the  
 meane space, so long as thou  
 shalt be pleased to respite the  
 dayes of our pilgrimage vpon  
 this earth, wee pray thee doe  
 not

not leaue vs to our selues, nei-  
 ther forsake vs: but giue vs  
 as pledges of thy loue, those  
 spirituall blessings in heavenly  
 things, wherewith thou art  
 wont to furnish thy chosen:  
 that so we may make our con-  
 uersation such as becommieth  
 the Gospell, we may neuer dis-  
 credit our profession, by bra-  
 scardall and offence vnto  
 others: but rather by our holy  
 carriage, may p:sonke and win  
 others vnto the. Helpe vs to  
 this end, we beseech thee, to  
 gainst our manifold iniqui-  
 ties, against those duties to  
 which our natures doe most  
 encline: enable vs to shake off  
 the sin that hangeth so fast on,  
 strengthen vs to every good and  
 holy duty, make vs perfect in

god

A good woꝝkes, sanctifie vs  
thꝛoughout, and keepe our  
whole spirits, soules, and bo-  
dies blamelesse vnto the com-  
ming of Iesus Christ.

Make vs thankfull (as be-  
commeth vs) for thy many fa-  
uours, for that continuall pre-  
seruation which thou affordeſt  
vs, for the comforts of this day  
both to our soules and bodies,  
for thy enlargeth our time and  
opportunity to repent: grant  
we pray thee, that our thanke-  
fulnesse may not stand onely in  
outward shewes, but that we  
may be thankfull in deed and  
in truth, labouring to be dili-  
gent vnto the, which art so mer-  
ciful vnto vs.

And inasmuch as (O Lord)  
wee doe proteste to beleue the

C

Com-

Communion of Saints, and  
 that it becommeth vs to bee  
 mindfull of others in our pray-  
 ers besides our selues, wee are  
 suiters to thee in the behalfe of  
 all thy people, sperced ouer  
 the face of the earth: thou (O  
 Lord) art prync to their seue-  
 rall wants: thou art onely a-  
 ble to make a gracious supply:  
 wee beseech thee for them as  
 for our own soules. More par-  
 ticularly, wee poure out our  
 soules before thee, for those  
 Churches which amongst vs  
 thou hast planted and vniued  
 vnder one government. Our  
 sinnes (O Lord) chiefly our  
 contempt of thy glorious Go-  
 spell, doe deserve a curse, even  
 that thou shouldest remooue  
 our candellstick, and cleane put  
 out

out the light of thy holy word,  
and wothall make vs a by-word  
to the world by some extraor-  
dinary iudgement; But, wee  
pray thee in Christ bouchsafe  
to reuerse those plagues which  
wee haue deserved, continue  
those fauours which wee haue  
hitherto intoyed, continue and  
enlarge the freedome of thy  
word, stablish the trust of Re-  
ligion amongst vs by a perpe-  
tual decree, both for vs and for  
our posterity after vs. To this  
end blesse all good meanes: a-  
boue others, our Soueraigne  
and King, enable him euer  
day more and more to the dis-  
charge of that great duty  
wherewith thou hast entrusted  
him: lengthen his daies, pro-  
per his raigne, defeate his e-

C 2 enemies,



enemies: giue him and vs comfort in his Ruine, and top in his posterity: Encrease wisdom in his Counsell, faithfulness in his seruants, loyalty and true heartednesse in his subiects. Stir vp Magistrates and men in authority, to seeke the aduancement of thy glory, and the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospell, water their endeauours with the dew of heauen, that daily such as belong vnto life eternall may be added to the Church. And seeing thou art pleased to exercise diuers of thy seruants with the crosse, some with sickness of body, some with perplexity of spirit, some with losse of goods,

some

Some with restraint of liberty,  
 some in one kinde, some in a  
 nother, wee pray thee to sweeten  
 their afflictions, and to  
 season their sorrowes with the  
 comfort of thy Spirit: furnish  
 them with a measure of pati-  
 ence agreeing to the proportion  
 of their trial, and put an end  
 to their græuances when thou  
 shalt see it fit.

And (O Lord) make vs  
 ready for affliction: teach vs  
 to remember, that wee must  
 through many tribulations en-  
 ter into thy blessed Kingdome:  
 In our health, make vs minto  
 full of sicknesse, of death, and  
 of our last account, that these  
 things may not come upon vs  
 as a snare, but that we may be  
 prepared alwaies in some good

measure, to submit our selues  
vnto thy most wise and holy  
appointments.

And now O Lord our God,  
we pray thee to beare with  
the weaknesse and coldnesse  
of our prayers. Take vs this  
night into thy blessed tuition:  
we know that thou doest nei-  
ther slumber nor sleepe: keepe  
vs from euill, keepe vs from  
the malice of Satan, from se-  
curity and carelesnesse, from  
dullnes and drowsinesse of spi-  
rit: that if it shall bee thy plea-  
sure so let vs line untill the  
morning, we may become so  
much the fitter to serue thee  
in our seuerall callings, so as  
may bee most for the glory of  
thy great name, through Iesus  
Christ: in whose name we  
com

commend our selues and our  
vntwozthy prayers vnto thee,  
saying as he hath directed vs  
in the Gospel, Our Father, &c.

A Morning Prayer for a  
priuate person.

**O** Almighty Father, the  
Father of our Lord Je-  
sus Christ, and in him my Fa-  
ther also, how vntwozthy and  
wretched a creature were I, if  
receiuing so many blessings  
from thee, I should not dire-  
ctly by my selfe to returne some  
thankfulnesse vnto thee for the  
same: It is euen thou (O  
Lord) which from my first be-  
ing vntill now, hast covered  
mee vnder thy wings, and vnder  
thy fetters I haue bene

sure. My body and soule, my  
 health, my strength, my main-  
 tenance, whence haue I these  
 things but from thee? The  
 safety of this night, the quiet  
 rest wherewith I haue bene  
 refreshed, to whom can I as-  
 cribe it but onely vnto thee?  
 That I haue liued hitherto,  
 that I haue not bene swal-  
 lowed vp with some sudden  
 iudgement, that Nathan hath  
 not had his will vpon mee, that  
 I am deliuered from the power  
 of asnes, and translated into  
 the kingdom of thy deare Son,  
 that I haue daily access into  
 thy glorious presence, whence  
 are all these, but from the free-  
 doms of thy grace? If thou  
 hadst giuen mee my desert, I  
 should haue perished long agoe,

it

it is from thy mercy alone that  
I am not consumed.

O Lord make me ashamed  
of my bithankfulness, wound  
my heart with the considerati-  
on of my owne daines, whom  
so many kindneses haue not  
brought vnto more obedience.  
And vouchsafe, I pray thee,  
notwithstanding the smallnesse  
of my deseruing, yet to looke  
graciously vpon this my mo-  
rning sacrifice of praise which  
I doe here tender vnto thy spa-  
ciety: let not, I beseech thee, the  
scantnesse and barrennesse of  
my seruice, make thee to turne  
away thine eyes, and to haue  
no regard vnto mine offering.  
But as thou art wont to spare  
thy seruants, even as a man  
spareth his owne son that ser-  
ueth

ueth him, and in them to accept  
the will for the full perfor-  
mance, so be pleased to looke  
vpon mee in Iesus Christ, and  
for his sake to remit my for-  
mer vngreatfulness, and to  
strengthen me by thy grace for  
the time to come, in some good  
measure to refoyme the same.  
And to the end (O God) that  
I may manifest the truth of  
my desire to be thankfull, I  
beseech thee to beget in mee a  
holy care both this day and for  
euer, to walke worthy of that  
calling wherunto I am called,  
to study to please thee with re-  
uerence and with feare, and  
by a blamelesse, pure, and vn-  
rebukeable conuersation, to  
shine as a light amongst men.  
I cannot I confesse, do this of  
my

my selfe, I haue in mee the  
same corruption of nature  
which the most wicked hath: I  
intreat thee therefore to worke  
in me that which is pleasant in  
thy sight. Give mee a cleane  
heart and a right spirit: Make  
mee to vnderstand aright the  
way of thy precepts, direct mee  
in the path of thy Commande-  
ments, knit my soule vnto  
thee, and make it to cleane vn-  
to thy testimonies: stay mee  
and stablish mee, that my foot-  
steppes may not slide. Crucifie  
my flesh with the affections  
and lusts: mortifie my mem-  
bers which are on earth: sup-  
presse and subdue the lawe in  
my members, which leades me  
captive vnto the Reame of Sinne.

Grant that I may sensibly  
feele



feele the power of Christs death, killing corruption in me, and the power of his resurrection, raising mee vp vnto newnesse of life: make mee to resolue to renounce even my sweetest and best pleasing sin, and not to take liberty to my selfe to continue in any known vngodlinesse.

Let it be enough that I haue hitherto given the reines vnto mine owne lusts: Grant that hereafter I may take no thought for the flesh, to content it, but may strine rather to curbe & subdue it, and to bring it vnder the yoke of due obedience. And (good Lord) increase my Faith, and better my feeling and apprehension to thy lone, that I may with courage  
and

and cherefulnesse runne the  
race which is set before mee:  
Blesse mee also this day in the  
duties of my calling.

Idolnesse and godlines cannot agree: And it is thy will,  
that in the sweat of my face I  
should eate my bread. Pre-  
serue mee from all fraudulent,  
guilefull, oppressing, greedy  
courses. Draw my affections  
from the loue of the world:  
Fire my heart vpon the things  
which are aboue. If things  
succeed according to my mind,  
make mee thankfull to thee  
which hast given the blessing.  
If any crosse come, make mee  
patient and carefull to profit  
by every chastisement.

And because the daily occa-  
sions be danger to my soules  
infinite

infinite, teach me to put on thy whole armor, and to keepe my heart with all diligence, to furnish my selfe with holy meditations, to make a covenant with mine eyes, to keepe my mouth with a bridle for the suspending of all filthy communication, to vse such words as may minister grace vnto the hearers, to be sober in diet, wary in discourses, moderate in apparell, choise in my company, & ever to practise that continuall feare which hath a promise of blessednes. Finally (Lord) so guide me through the course of this whole day, both in my private and my public employment, that if I live by thy sufferance vntill night, I may haue much comfort in the taking notice of thy

thy grace and goodnes towards  
me: and all this for Christ Je-  
sus sake thy onely Sonne, and  
my alone Saviour.

An Euening Prayer for a  
priuat Person.

**M**ost mercifull God, and  
gracious Father in Je-  
sus Christ, were it not that  
thou hast made a gracious pro-  
mise in thy word, that whatso-  
euer is asked of thee in the  
name of thy Son, shall bee be-  
stowed: I should not dare to  
presse into thy presence, being  
guilty to my selfe of so many  
sinnes which I haue heaped up  
in thy sight from the begin-  
ning of my dayes, untill this  
present.

I am by nature (O Lord)  
the child of wrath, a vassall of  
Sathan, no better then a very  
firebrand of hell. It is thy great  
mercy that I escaped the fury  
of thy wrath, due vnto mee at  
the very instant of my birth, in  
respect of that masse of corrup-  
tion which I brought with mee  
from my Mothers wombe.

Neither haue I, since I came  
to vnderstanding, my whit a-  
mended or bettered my first e-  
state; but I haue added to it a  
numberlesse number of trans-  
gressions, breaking euery of  
thy commandements, by  
thought, word, and dede, sin-  
ning in many things against  
knowledge, against conscience  
and against that light which  
thou hast giuen me, yea, cleane  
against

against many bowes and pro-  
mises of better obedience.

I haue no colour of excuse,  
nothing haue I to plead in the  
defence of my many slips; If I  
dispute with thee, I must  
needes lay my hand vpon my  
mouth, and learne to abhor my  
selfe in dust and ashes. And  
(Lord) giue mee I beseech thee,  
a fleshy and melting heart,  
that nothing may more affect  
me or touch me more deeply,  
then to see my own wilnes, and  
how disobedient and stubborn  
I haue bene towards thee,  
which hast euen heaped vpon  
me so many fauours.

Make mee ashamed of my  
barrennes and unfruitfulness in  
my profession, who haue giuen  
thee iust cause to range mee a-  
mong

among those Hypocrites which  
 make a shew of godnesse, but  
 yet deny the power thereof.  
 Beget in me that godly sorrow  
 which causeth true repentance  
 neuer to bee repented of: that  
 I may be græued in my very  
 soule for my sins, not so much  
 because of the danger of hell  
 that followeth, as because I  
 haue offended thee, the loue of  
 whose Maiessty ought to bee a  
 sufficient motiue to obedience.  
 And for the furtherance of my  
 humiliation & sorrow, cause me  
 O Lord, to search and to trie  
 my wayes, to call my selfe to  
 a straight account, that I may  
 see my finnes in particular, the  
 vanity of my hart, my extreame  
 deadnes and security, my pride  
 and haughtinesse of spirit, my  
 backe-

backwardnes to all good seruices, my worldly mindednesse, my ambitious rising and enuious thoughts, my want of charity and mercy to others, my miscarriage in my place and calling, my idle and vnbeseeing speeches, my offensive and scandalous behaviour. Thus (O Lord ) make mee carefull to rip vp my heart and life, that so I may set my sins in order before me, and may thereby become the more humble and the more forward to cast down my selfe before thee, and to iudge my selfe, that I may not be iudged of thee. Yet withall (most gracious God) make mee able in the midst of all this, to reach out the hand of faith, and to lay hold vpon Je-

sus



Iesus Christ, whom thou hast  
 ordained to be the reconciliati-  
 on for my sinnes: I know, O  
 Lord, the vertue of this blood,  
 that it can make my sinnes,  
 though they were as crimson,  
 yet to become as white as  
 snow. O then (I beseech thee)  
 couer my filthy nakednesse  
 with his glorious righteous-  
 nesse: cloathe me with the gar-  
 ments of his saluation, that so  
 thereby I may be holy and un-  
 blameable, and without fault  
 in thy sight. Speak peace vnto  
 my conscience by thy holy spi-  
 rit. Say vnto my soule, I am  
 thy saluation. My faith, O  
 Lord, is but weakke and poore,  
 strengthen it I beseech thee, and  
 bring it forward by thy might-  
 ty working vnto more perfecti-  
 on

on. Thou hast promised, not  
to quench the smoaking flaxe,  
nor breake the bruised reede:  
beare then I pray thee, with  
my scantnes, and helpe my vn-  
beliefe, perfit the worke of thy  
olone hands, perfoyme it vntill  
the day of Iesus Christ.

My faith is that I must liue  
by, it is my victorie: thou (O  
Lord) in mercy hast begun it:  
cherish it (I beseech thee) to-  
gether with all those graces  
which accompany saluation,  
that they may bee in mee, as a  
well of water, springing vp in  
to everlasting life. And grant  
that I may not bee presuming-  
ly secure touching mine owne  
estate, but may euer and a-  
non bee approving and exami-  
ning my selfe, whether I am

in the faith; no: and that I  
 may also study and strine to  
 giue euidence of my faith, by  
 shewing forth good works, and  
 by bringing forth good fruit,  
 euen fruite worthe amend-  
 ment of life. I am compassed  
 about with many weakneses,  
 and as I haue found by the  
 experience of this one day,  
 Bathan is full of malicious  
 cunning to worke vpon all ad-  
 uantages. O Lord strengthen  
 mee to resist him, giue me ho-  
 ly wisdom to discouer his  
 sleights, and grace to with-  
 stand his most sharpe assaults.  
 Arise mee also against the re-  
 proches and obloquies of the  
 world. I haue learned in thy  
 word, that if I serue thee in  
 sincerity, my name shall bee  
 put

put out as euill among men:  
Giue mee both care to carry  
my selfe out of the reach of  
iust exception, and resoluti-  
on also to sacrifice my credit  
and estimation, yea even my  
life it selfe if neede bee, to thy  
glory.

Teach mee to learne of the  
author and finisher of my faith  
to despise the shame, and to  
endure the speaking against  
of sinners, in respect of that  
eternall weight of ioy and glo-  
ry which is set before me.

And now ( Lord ) with the  
bolsing of my soule, I blesse  
thy name for this daies preser-  
uation. How many evils haue  
I escaped, to which I was sub-  
iect by nature, and to which  
I had made my selfe subiect  
through

through fire. It is thou (Lord)  
only which makest me to dwell  
in safety. Stretch out the  
wings of thy grace and pro-  
tection ouer mee this night :  
Although sleepe seize vpon the  
eyes of my body, yet let not se-  
cularity oppresse my soule : Keep  
me from vnable fancies, and from  
vaine dreames, giue me a sober  
and sanctified vnderstanding  
of all outward refreshing, that I may  
abound in all things, aime at  
this one thing, namely, how I  
may be the better fitted to  
serue thee faithfully in my place  
and calling, and that for Christ  
Jesus his sake, the onely son,  
and through thy mercy, my  
louing Saviour, Amen.

Prayer of one that is troubled  
with the thought of death  
and of the day of judgement  
A

A more particular Morning  
Prayer on the beginning  
of a Sabbath day.

**M**isfold (O Lord) are  
thy mercies, and thy  
goodnesse is infinite. In every  
particular which befallth me,  
I haue abundant experience of  
thy loue: It is much (most  
gracious God) that I, which  
haue so many times provoked  
thee, should be let to liue to be-  
hold the light and comfort of  
the day: But much more is it  
that hauing bene heretofore a  
profane of thy holy Day, a  
barren and an Hypocriticall  
professour of thy Word, a  
fruitlesse and unprofitable bea-  
rer, I should yet enjoy the  
bles-

blesſed opportunity of another Sabbath. How iuſtly mighteſt thou long ſince haue ſatted by my heart, and giuen me ouer vnto a reprobate mind, taking from me the comfortable and happy freedom of going into thy houſe, and of giuing attendance vpon the poſts of thy doores: O teach me (I pray thee) to value thy mercy in this behalfe according to the true worth thereof: Suffer mee not ſlightly to entertain either this or any other of thy fauours. And, as thou haſt brought me to the beginning of this holy reſt: ſo enable me (I beſeech thee) to the ſanctifying it, and to ſuch a kinde of ſpending the ſame, as thou requireſt. Teach mee to remember

member that it is thine owne  
ordinance, euen one of those  
vchangeable Lawes, which  
thou wrotest with thine eterne  
finger, that this day should af-  
ter a moze speciall manner be  
diuerterd and deuoted to thy ser-  
uice, & that thou hast not there-  
fore restrained outward im-  
ployments in our callings, be-  
cause idlenes please th thee, or  
because ease giuen to the flesh,  
is a part of thy worship: but  
that thou hast in thy infinite  
wisdom so appointed it, that be-  
ing freed from all other inueni-  
ences, we might wholly ap-  
ply our selues, either to the  
publike or priuat exercises of  
godlines. Give me grace (I  
most humbly intreat thee) that  
I may call thy Sabbath a de-



light, to consecrate it as glorious vnto the, and that I may beware of doing mine owne waies, or of seeking mine owne will, or of speaking any vaine words; and may euen bind my selfe to a serious and a continued course of serving the in the practise of such duties as belong to the hallowing of this day.

I know, O Lord, that herein I shall meet with many lets: my owne corrupt nature will repine & thinke this a yoke and burden that cannot bee endured: abroad in the world, I shall see many vaine fashions followed by great troopes, making the day a day of carnall pleasure, I shall be derided and scoined, if I refuse to doe as others

thers doe. I shall meete also  
with many cunning perswa-  
ders, which will seeke by plau-  
sible reasons to draw me from  
diligence and constancy in this  
course. **O Lord** (I beseech thee)  
euen with the bowing of my  
heart, to make mee strong a-  
gainst all these with-draw-  
ments: Grant that I may more  
esteem obedience to thee, then  
either the contenting of mine  
owne sensuall affections, or the  
auoiding of reproach among  
profane persons, or the satisfy-  
ing of men, be their pretences  
what they may be. I am taught  
(**O Lord**) and I doe beloue it,  
that thy yoke is easie, and that  
thy commandements are not  
græuous: and I know that by  
a holy vse in these religious

seruices, I shall make them so familiar vnto me, and shall also find that exceeding sweetnes in them, that I shall euen long for thy Sabbath before it comes, and the time will seeme short vnto me that is so slowd. And for this be louing Father) I beseeche vnto me the businesse thereof.

In praying, I desire grace to thy Maie-  
 mine owne wants  
 promises, fresh remembrance  
 of thy former kindnes  
 ritable and compassion  
 yeelding affections to  
 others. In hearing, vouchsafe  
 me an unlocked and vnderstan-  
 ding heart, a right iudgement,  
 meekenesse of spirit, liueli-  
 nesse

nesse of affraction, fastnesse of  
memory: In communicating  
at thy table, bestow on mee an  
humble soule, hungrier heart,  
a conscience purged from dead  
works, power of sweet medita-  
tion vpon the death of Christ.

In looking vpon the admini-  
stration of Baptisme, assured  
kindnes of mine owne  
remorse for my often fail-  
ure that solemne promise,  
of desire for the good  
baptized, joy for the in-  
crease of thy Church. In sing-  
ing take from mee all both  
proude and vanity, make mee  
sing with a grace in my  
heart, till struing to lift vp  
my soule vnto thee.

Enlarge my heart towards  
others as occasion shall be offered.

seruites, I shall make them so familiar vnto me, and shall also find that exceeding sweetnes in them, that I shall euen long for thy Sabboath before it comes, and the time will seeme short vnto me that is so bestowed. And for this day (most louing Father) I pray thee blesse vnto me the particular businesse thereof.

In praying, giue me reuerence to thy Maiesty, sence of mine owne wants, faith in thy promises, fresh remembrance of thy former kindnesse, charitable and compassionate, and yielding affections towards others. In hearing, vouchsafe me an vnlocked and vnderstanding heart, a right iudgement, meekenesse of spirit, liuелиnesse

nelle of affection, fastnelle of  
memory: In communicating  
at thy table, bestow on mee an  
humble soule, hungriing heart,  
a conscience purged from dead  
works, power of sweet medita-  
tion vpon the death of Christ.

In looking vpon the admini-  
stration of Baptisme, affoord  
me mindfulness of mine owne  
holow, remorse for my often fail-  
ling in that solemne promise,  
earnestnes of desire for the good  
of the baptized, ioy for the in-  
crease of thy Church. In sing-  
ing, take from mee all both  
dulnesse and vanity, make mee  
to sing with a grace in my  
heart, till struing to lift vp  
my soule vnto thee.

Enlarge my heart towards  
others as accassen shall be offe.

red, that I may bee ready to  
giue to those that want, for-  
ward in euery good woꝝk, com-  
fortable to the sicke, tender  
hearted to those whom thou  
hast humbled, apt to make  
peace where discord is.

Let all woꝝkes of mercy be a  
delight vnto me, and make me  
carefull not to stay till I am  
prouoked, but to seeke occasi-  
ons to doe good. And when I  
am priuate (O Lord) sanctifie  
my thoughts, that I may me-  
ditate on good things, and may  
hide thy Word in my secret  
parts, and may loue it, and e-  
specially that I may shew the  
fruit of it in all my conuersati-  
on. Finally, I humbly pray  
thee, so to guide me both in  
publike and priuat duties, that  
when

When it commeth to evening,  
I may feele my knowledge to  
be increased, my faith streng-  
thened, my soule & conscience  
abundantly refreshed, and all  
this for Christ Iesus his sake,  
and for thine owne Names  
sake, Amen.

Another Prayer, something  
more speciall, respecting  
the hearing of Gods  
Word.

**E**ternall God, most grati-  
ous and mercifull in Iesus  
Christ, every good giuing and  
every perfect gift, commeth  
down from thee, thou hast com-  
manded that if any lacke wis-  
dome, he should ask of thee, and  
thou hast promised to deny no-  
thing that is asked of thee in

thy



thy **S**onnes name : In obedi-  
ence vnto this thy commande-  
ment, and in assurance of thy  
readinesse to make good the  
promise, I doe here cast downe  
my selfe before thee, praying  
thee, as at all other times, so  
now especially to be good vnto  
mee. I am now (**O** Lord) by  
thy gracious providence to be  
a partaker of thy holy **W**ord,  
the preaching whereof is the  
ordinary meanes appointed  
by thee to save my soule, and  
to draw me out of the power  
of **S**athan vnto thine owne  
selfe. I for my part am unwor-  
thy of so great a fauour as to  
be admitted to heare it, and I  
am every way unfit and un-  
able to heare it with profit. My  
heart is full of blindness and  
ignorance,

ignorance, my affections are  
froward and vntractable: I  
am euen reprobate by nature  
vnto euery good duty: I am  
dull of hearing, slow of conceit,  
backward to intertain, but apt  
to let slip any good instruction.  
I beseech thee in Iesus Christ,  
by the working of thy spirit, to  
reforme within me these cor-  
ruptions: Make me as a new  
borne babe to desire the sincere  
milke of thy most sacred word:  
grant that I may reioyce at it,  
as one that findeth a great  
spoile; let it be better vnto me  
then thousands of gold and  
siluer. Open my heart, as  
thou didst the heart of Lydea,  
that I may euen with a kinde  
of hunger and greedinesse at-  
tend vnto the things which are  
delivered,

deliuered: clere the eyes of  
my minde, and annoint them  
with that precious salue of thy  
Spirit, that the scales of igno-  
rance may fall from them, and  
that I may see the wonders of  
thy Law, euen thy hid wis-  
dome, which my nature of it  
selfe is not able to discern.  
And because thou hast promi-  
sed to guide the humble in thy  
way, and to reueale thy secrets  
to the meke, take from mee, I  
pray thee, a proud heart, teach  
me to become a scole in my self,  
that I may be wise in thee:  
Suffer me not to measure the  
mysteries of thy kingdome by  
mine owne blinde reason and  
corrupt affection; but giue me  
grace to deny my selfe, and  
to labour to bring mine owne  
thoughts

thoughts into captivity vnder  
Christ, that I may not dare to  
oppose mine owne conceits and  
fancies vnto the Maiesty of thy  
truth revealed in thy Word.  
Gue vnto the Preacher a doze  
of bitterance, that he may open  
his mouth boldly, to publish  
the secret of thy Gospell. Di-  
rect his tongue, that he may  
speak vnto my conscience, and  
that if there be any close cor-  
ruption lurking in me, ( as  
Lord, Who can vnderstand  
his faults?) the searching  
power of thy Word may dis-  
couer it, and rip it vp euen  
to the very bottome. And  
bouchsafe vnto me that meke-  
nelle of spirit, and such calme  
and yelding affections, that  
I may not repine nor mur-  
more

mure at reproofe, but may loue him rather that rebuketh: and may take it as a speciall fauour from thee, that I am not suffered to goe on in sinne, nor giuen ouer to mine owne corruptions. In every point of holy Doctrine taught mee, make me to remember who it is that speaketh by the mouth of man, that I may receiue the Word as a messenger from thee, whether it be comfort, or reproofe, or instruction, and so may giue it that reuerence, and that awefull respect which is due vnto thy holy Oracles.

And because, O Lord, as I am naturally forgetfull, so the Diuell watcheth to catch away the word as soon as it is deliuered, therfore I pray thee to stablish

bliss my memoꝛy, that I may  
hold fast thy blessed truth, and  
may alwayes haue it in store a-  
gainst the time of neede.

To this end, make mee  
carefull in the vse of all good  
private meanes, such as are  
Prayer, Meditation, Confe-  
rence with others, as occasion  
shall require. Beget in me a  
godly discretion, that I may  
diligently search the Scrip-  
tures, whether the things I  
heare, are so, and may try all  
things, neither rashly relecting  
noꝛ suddenly belieuing what-  
soeuer is deliuered.

And when I haue found thy  
truth, so stablish my heart, that  
I may not wauer noꝛ be caried  
about with euery wind of doc-  
trine, but may continue in the  
things

things which I haue learned,  
labouring daily to be led foꝝ  
ward vnto moze perfection.

And sith hearing and know-  
ing without practise, do but in-  
crease vnto moze condemnati-  
on, therefore, O Lord, do thou  
so water that which I heare,  
with thy heavenly dew, that  
it may bring forth much fruit  
in my life, and that I may bee  
a credit to my profession, and  
no disgrace noꝝ slander to thy  
truth. Grant all these things  
foꝝ thy deare Sons sake Iesus  
Christ, to whom with the and  
the blessed Spirit, I desire to  
ascribe all honour and gloꝝy,  
now and foꝝ ever, Amen.

After the hearing of the  
Word.

**S**tirre me vp (O Lord) I  
humbly pray thee, to an un-  
feined & sincere acknowledge-  
ment of thy kindnesse, who  
hast now bene pleased not-  
withstanding my former un-  
profitablenesse and slight esti-  
mation of thy holy word, yet to  
bouchsafe me the comfortable  
liberty of enioying it. How  
infirmitie mightest thou long since  
for my great contempt, haue  
made my heart fat, giuing me  
ouer into a reprobate sence:  
What other thing haue I de-  
serued of thee, who haue from  
time to time bene such an un-  
reuerent, negligent, and care-  
lesse



lesse hearer: Yea (Lord) euen  
my best carriage in that holy  
exercise which I haue now bin  
at, hath been so farre different  
from that became me, that thou  
maiest iustly make thy word  
to be a sauour of death vnto  
mee: But (O gracious God)  
thou which art good vnto mee,  
in making me to see my owne  
defects, be mercifull also in  
giuing mee a heart to lament  
them, and suffer thy selfe in Je-  
sus Christ to bee intreated of  
me, freely and finally to remit  
them. Let neither them, nor a-  
ny other of my sinnes stand at  
this time betwixt mee and thy  
blessing: but vouchsafe to wa-  
ter the seed of thy word, cast in-  
to my heart, with the dew of  
thy heauenly blessing, that it  
may

may not be made vnfruitfull,  
but may work mightily in me,  
to the inlightning of my mind,  
to the setting of my iudgement  
to the comforting of my heart,  
to the reformation of my cor-  
rupt affections, and to the lea-  
ding me on vnto more and  
more perfection.

To that end, make me both  
mindfull and carefull to vse all  
those good helpes, which thou  
hast sanctified to the rubbing  
vp of our memories, and to the  
quickning of our dull and slow  
affections: such as are busie &  
serious meditation in the clo-  
set of mine own heart, humble  
conference with others, dili-  
gent searching the Scriptures,  
to find out the ground and cer-  
ten p<sup>r</sup>oofe of things deliuered.

And

And when matters are made  
plaine vnto me, and proued to  
me to be thy expresse revealed  
will, grant that I may yelde  
my full assent vnto them, not  
once daring to measure them  
by the crooked rule of mine  
owne corrupted reason, and  
not onely so, but that I may  
loue them, and embrace them,  
and hide them, and lay them  
vp euen in the middest of my  
heart, and may likewise binde  
my selfe to the speedy and con-  
stant practise of them: that so  
I may not bee in the number  
of those which make a shew of  
godlinesse, but deny the power  
thereof, and which heare much,  
but reforme nothing, and so  
doe both disgrace religion, and  
heape vp wrath against them-  
selues:

selues; but that I may haue my fruit in holinesse, being both an oznement to my Profession, and a meanes of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to perfozme this, will be a seruice of no little difficulty. My flesh which is euer lusting against the Spirit, will rebell, I shall be apt to grow weary of well-doing: euill men will deride me, and I shall be a matter of scozne to the bngodly: Satan will finde out many hinderances, & many meanes by which to make good duties irksome vnto mee. I beseech thee therefore to furnish mee with that holy resolution, and with that spirit of courage, that I may  
neither

neither delay to begin, when thou commandest to set forward, no: yet may breake off where thou requirest continuance of obedience: but that my course may be like the way of the righteous, which like the light, shineth more and more vnto the perfect day: so shal thy Name be glorified, mine owne soule comforted, and others edified by my good example, and I more and more occasioned to blesse and praise thy Name in Iesus Christ thy Sonne, and my Saniour, Amen.

Another of the like nature, respecting the Sacrament of the Lords Supper.

**I** Am taught (O Lord) that without thee I can doe nothing,

thing, and that all mine ende-  
uours are in vaine without  
thy blessing. In due regard  
whereof, I am become a  
humble suiter vnto thy Maie-  
sty, that thou wouldest be plea-  
sed to prosper and to direct my  
present purpose of communi-  
cating at thy Table. It is thy  
will that I should often come  
vnto this holy banquet, for  
the strengthening of my faith,  
and for the preservation of  
the memory of Christs death.  
O Lord, strike my heart  
with reuerence vnto it, as  
vnto thy Ordinance, and as  
to a feast, to which thou hast  
tied thy more special pre-  
sence, that I may not dare to  
presse in before thee unprepa-  
red. Before I come, teach  
me

me to grow into a very strict  
 examination of mine owne  
 Soule, that I may see how I  
 haue liued, and in what mea-  
 sure I am furnished for so  
 waighty a service. And because  
 I know that the more I looke  
 into my selfe, the more I shall  
 see mine owne nakednesse and  
 defozmity, therefore I pray  
 thee to supply me from thy  
 infinite fulnesse: Giue me a  
 thozow vnderstanding of the  
 misery of my estate, who am  
 by nature a childe of wrath  
 as well as others. Make me  
 to see the hainousnesse of those  
 innumerable euils and grosse  
 sinnes, which I haue multi-  
 plied before thee from time  
 to time: nay, which I haue  
 run into since my last presen-  
 ting

ting my selfe befoze thee at thy  
board, when I promised better  
obedience.

O cause my stony heart to  
bled within me, when I think  
vpon mine owne scantnesse in  
good duties, and vpon my de-  
light and forwardnes to trans-  
gresse. Make mee to bee a sha-  
med and euen confounded in  
my selfe, for those many enor-  
mities which from my corrupt  
and vnreformed heart doe con-  
tinually breake forth into my  
outward man, euery member  
being a very weapon of vn-  
righteousnesse to doe seruice  
vnto Satan. Thus (O Lord)  
shall thy mercies in Christ bee  
sweet vnto mee, & I shall come  
with an hungry and thirsting  
soule vnto thy Table. And I  
E pray



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pray thee to increase in me that  
gift of faith, that I may both  
come to this thine ordinance  
with a desire to enlarge it, and  
may also feele it to receive  
strength and growth of assu-  
rance of mine owne personall  
and particular interest into  
the death of Christ. Remove  
farre from mee all swelling,  
disdainefull and uncharitable  
affections: O Lord, this is a  
feast of loue, and to it a malici-  
ous and reuengefull heart can  
be no welcome guest; and when  
I haue presented my selfe at  
thy table, I beseech thee to re-  
straine my idle and gadding  
thoughts, draw them to the  
earnest and serious meditation  
of that which is the life of the  
Sacrament, the death of my  
Saniour

Sauour. Kautsh my soule  
 with the admiration of his  
 loue, that would giue himselfe  
 to die for mee, a most vile, un-  
 worthy, and sinfull creature.  
 Stir mee vp euen to bow and  
 consecrate my selfe for euer  
 vnto him that hath vouchsafed  
 himselfe to bee a Sacrifice for  
 me. And after I haue receiued  
 these pledges of thy loue, and  
 seales of thy fauour in thy dea-  
 rest Sonne, I make me truly  
 thankfull to thy Maiesty, and  
 carefull both at the present and  
 euer after, to beuolt forth the  
 fruits of thankfulness in a ho-  
 ly and religious conversation,  
 to thy glory, the good of others,  
 and mine owne eternall com-  
 fort in Iesus Christ my Saut-  
 our, Amen.

Presently after Receiuing, before the Thanksgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.

**A**ffect my heart (O Lord) with this euidence of thy loue, teach mee in it to see the riches of thy grace, who art pleased for my weakenes sake by such familiar meanes to figure out befoze mee, & to seale vp vnto my soule a treasure of that infinite worth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to bee sweet vnto my soule, as I doe these creatures of bread and wine, to afford a pleasing taste and refreshing to my body. O Lord euermore  
gine

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giue mee such a feeling. And now (O heavenly Father) suffer mee not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant enen covenant with mine owne soule, to walke in a better course of holy obedience then heretofore, respecting all thy commandements, and endeavouring allwaies to haue a cleere conscience befoze thee, and befoze all men: That so glorifying thee in this life, I may bee glorified with thee in thy kingdome, through Iesus Christ, Amen.

Before a Iourney.

**O** Lord, thou hast gracious-ly promised in thy word to bee with mee whithersoener

I go, and that those ministring  
spirits, thy holy Angels, shall  
pitch round about mee, and  
beare me in their hands. A glo-  
rious and a comfortable pri-  
uiledge, I confesse this is, that I  
who am by nature a childe of  
wraith, and a very bassall of  
Sathan, should bee assured  
of so high a hand of heauenly  
protection. I pray thee now at  
this time to make good this thy  
mercy to mee, being by necessa-  
ry businesse to trauell from  
mine owne place. Many be the  
perils, to which both by na-  
ture and by desert, I am sub-  
iect: no man is able to number  
them, or by his owne strength  
and policy to auoide them.  
compassse thou me with thy fa-  
uour as with a shield, goe be-  
fore

foze me as thou didst of old be-  
foze thy people in the wilder-  
nes, it is only thou which canst  
make me to goe & come in safe-  
ty. Some put their trust in  
outward helps: but cause thou  
mee to remember thy Name,  
and to make thy truth to be my  
shield and buckler. A horse is a  
vaine helpe, and shall not deli-  
uer any by his great strength,  
neither is the mighty man sa-  
ued by his power: it is better to  
trust in the Lord, then to haue  
confidence euen in Princes.

If thou (O Lord) be my  
light and my saluation, whom  
shall I feare? If thou bee the  
strength of my life, of whom  
shall I bee afraid? Let this (I  
pray thee) be the anchor of my  
soule, both sure and steadfast:

suffer no power of Satan to  
remoue my faith from this  
foundation. Howbeit (most  
holy Father) if it shall be thy  
pleasure, in this my iourney  
to bying some crosse vpon me,  
eithcr by making mee a prey  
to spoylers, or by some other  
hazard: I beseech thee, prepare  
me to it, giue me patience and  
comfort in it, and an holy as-  
surance, that no outward incon-  
uenience can separate me from  
thy loue in Christ Iesus.

Make me alwaies mindefull  
of this, that thy fauour must  
not be measured by these out-  
ward accidents: and cause me  
euen to hold fast this rule, that  
All things shal worke together  
for the best vnto thy seruants.  
And (O good God) as in my  
travels

trauels, I am desirous of thy  
fauour, so teach mee (I desire  
thee) to make conscience of thy  
feare : That as I expect and  
crave protection from thee, so  
I may apply my selfe to yelde  
obedience to thee. Wherefore  
when I am alone, grant that  
I may possesse my heart with  
holy thoughts: & may diligent-  
ly watch ouer my selfe, for the  
preuenting of all corrupt & vn-  
cleane cogitations. Let me ne-  
uer presume vpon the aduan-  
tage of secrecy, or of my being  
not knowne by face in the pla-  
ces where I come, to doe any  
thing that shall be contrary to  
the profession of a Christian.

And if I light into the com-  
pany of others, make me care-  
full to seeke opportunities of  
C 5 doing



doing good, and that I may neuer frame my selfe to the humors of prophane persons, but in a godly discretion may so carry my selfe, as that I may neither wilfully make my selfe a scozne vnto the wicked, neither yet may for any respects doe ought which may either wound my own soule, or make them thinke that I am of the same vnreformed disposition with themselves.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe to mine intended course, and commend both it and these my requests vnto thee in the name and worthinesse of Iesus Christ, my only Mediator, and Redemer, Amen.

After

After a Iourney.

**F**ar be it from me (O Lord)  
that I should craue mercies  
of thee in my necessities, and  
then forget to shew my thank-  
fualnesse for them when they  
are bestowed. Gracious hast  
thou been vnto mee, from the  
beginning of my life euen un-  
till now. As sone may I num-  
ber the sand of the sea, as make  
an exact rehearfall of all thy  
faouours. There is no day, or  
houre of the day, or minute of  
the houre, in which thy bles-  
sings are not renewed to-  
wards mee. Oh that I could be  
so truly and effectually thank-  
full as it becommeth mee: Oh  
that my heart within me might  
euen melt for grieve, that I  
haue

haue passed ouer so many of  
thy kindnesse without re-  
gard. Behold how now also  
thou prouokest mee to this du-  
ty: O quicken mee (I humbly  
pray thee) hereunto. Make  
me diligently to looke back in-  
to the course and order of this  
whole Iourney, and to obserue  
by degrees, how thou hast been  
good vnto mee: How thou hast  
blessed my going out, and my  
comming in, and brought mee  
in peace to mine owne home.  
Many dangers might haue  
swallowed mee by, which yet  
(through thy goodnesse) I haue  
escaped. Sundry times hath  
there been (such is the brittle-  
nesse of this house of clay  
which I beare about mee) but  
euen a sleppe betwixt mee and  
death,

death, out of the iawes where-  
of thy right hand and thine  
arme haue saued mee. I can  
ascribe nothing to mine owne  
prouidence, neither can I say,  
that my safety is the reward  
of mine owne deserving: Not  
vnto me, O Lord, not vnto  
mee, but to thy name doth the  
glozy belong. And now grant  
(I beseech thee) that the sence  
of thy loue may beget in mee  
such a loue of thee and of that  
which thou commandest, that  
I may willingly and cheerful-  
ly, and with full purpose of  
heart, denote my selfe to thy  
seruice, accounting (as my  
duty is) euery new kindnesse  
to be (as it were) a new bond,  
and a fresh encouragement  
thereunto. Graunt mee both  
this

this and all other needfull mercies, for Christ Iesus sake, Amen.

The Christians suite for  
grace to liue vpright-  
ly in his personall  
calling.

**I**t is thine ordinance, O thou the wisest God, that every sonne of Adam in the sweat of his face should eat his bread, thou hast fitted every man to glorifie thee in some speciall calling: thou wouldest not that any should liue like an vnprofitable burthen of the earth, mispending his precious time, and wasting away thy creatures, doing no good to humane society.

Herein

Herein thou hast given vs  
thine owne example, for euen  
thou workest hitherto: and al-  
beit that thy great businesse of  
creating all things ended with  
those six first dayes, in which  
euery particular was brought  
forth by thee in his proper kind  
yet thy prouidence is neuer in-  
termitted, in it neither sleepe nor  
slumber overtaketh thee: And  
thy son Christ Iesus, whiles in  
the dayes of his flesh, haue hum-  
bled himselfe to liue as a man  
vpon this earth, both in his  
private life attended vpon a  
painesfull trade: And when the  
time came of his publishing  
himselfe to the world, went a-  
bout doing good, yea and with  
that cheerefulnesse, that it was  
meest vnto him to doe the will,  
and

and to finish the worke of him  
that sent him. And are not thy  
holy Angels also in continuall  
action, obeying the voice of thy  
word, and ministring for their  
sakes which shall be heires of  
life: Who am I then (O my  
God) that I should not reioyce  
that it hath seemed good vnto  
thee, to ranke me among other  
thy seruants, and to set me (as  
it were) my proper taske vpon  
which to giue my best at-  
tendance.

Grant, I pray thee, that I  
may not grudge thereat, as at  
some vneassie burthen put vpon  
mee, but that I may conten-  
tedly and comfortably vnder-  
goe it, even like that glozious  
creature the Sun, who hauing  
his tabernacle set him in the  
heauens

heauens, reioyceth like a mighty man to runne his race. And seeing, O Lord, thou hast not placed me in this calling for mine owne priuate good alone, but also for a more publique and common benefite, giue me such an honest, sincere and charitable heart, that I may determine with my selfe, neuer to seeke, no noz yet willingly to receiue that gaine which commeth by the wronging, or wronging, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would that men should doe to mee, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrightheousnesse, is put into a broken



broken bag: & that as the good man shall giue inheritance vnto childzens children, so the riches of vanity shall diminish: and that thou wilt draw, euen out of the belly of the oppressor the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his owne ease shall slay him, and his prosperitie shall destroy him: Let me therefore, I pray thee, choose rather a little with thy blessing, then great renewewes with thy curse, and iudgement attending thereupon.

And if so be it shall bee thy pleasure to blesse my basket and my store, & to increase my portion by my honest industry, O keepe mee, I humbly intreat

treat thee, that I may not let my heart vpon it, let not my riches be my strong city, or as an high wall in my imagination: but grant that as my lot is enlarged, so I may be more and more afraid of my selfe, lest the care of this world, and the deceitfulnesse of riches, should choake in mee the seedes of grace, and steale away my minde from better things. And therefore make it my care, good Lord I beseech thee, to follow my calling with that holy measure, as that I may not so farre ingulfe my selfe into the businesse of it, that I should abidge and scant my selfe of conuenient opportunities for heavenly and spirituall purposes: And as I shall feele thy hand

hand to be opened towards mee, so open my heart and my hand towards others: knowing, that as he which scattereth shall be more encreased, so he that spareth more then is right, shall surely come to poverty: Euer make me to consider thine all-beholding presence, that all things are naked in thy sight, and that thou wilt surely bring forth to iudgement every secret thing: That so I knowing thee to be a witness to all my courses, my care may bee to walke as in thy sight, and so approue my selfe vnto thee by an even & vpight behauiour. Unlocke, O Lord, the treasures of thy rich mercies, and affoord vnto mee both these and all other convenient  
and

and needfull graces, in and for  
Christ Iesus sake. Amen.

His Petition to bee armed  
and prepared for af-  
flictions.

I Am taught ( O heavenly  
Father ) by thy holy word  
which thou hast left vnto me to  
be my counsellor, and to make  
me wise vnto saluation, that I  
must through many afflictions  
enter into thy kingdome.

When I meditate vpon  
the liues and courses of thy  
holy ones, which haue now  
ended the daies of their pilgri-  
mage, and are entred into rest,  
I finde that they all passed  
through great tribulation:  
Say, Christ himselfe, the Au-  
thor

thou and finisher of my faith,  
did first suffer before he entred  
into glory.

Of this bitter cup therefore  
must I also drinke, O Lord, if  
I belong to the number of thy  
chosen.

Those whom thou hast or-  
dained to be vessels of honour  
for thine owne vse, thou wilt  
purge and scoure, and make  
cleane by variety of crosses.

This I know (O my God)  
and am perswaded of. But  
now, when I looke into mine  
owne heart, and consider mine  
owne strength, I finde such a  
base spirit of fearefulness, such  
a strong affection vnto peace  
and quietnesse, and such a loth-  
nes and unwillingnes to beare  
the poake, that I cannot but  
even

euē doubt with my selfe  
what will become of me in the  
day of triall : when I heare of  
reproaches in good name, losses  
in goods, paines and toylures  
in body, vcrations and hozrors  
and perplexities in minde, ten-  
tations by Sathan, combats  
and conflicts with the feare of  
death & of iudgement, my flesh  
doth euē tremble thereat, and  
O Lord (thinke I) who, or  
what am I, that I should en-  
dure the very least of these?

Whither then shall I goe to  
gather heart and courage, but  
vnto thee, O thou preseruer of  
man: And how happy were I  
if I could rightly esteeme this  
happines of hauing such a free-  
dome of access vnto thy throne  
of grāce: Here therefore doe  
I

I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to be mercifull vnto mee in this behalfe. And first of all, O most tender Father, because sudden euils doe bring with them so much the greater grieve, grant that I may often (and that seriously) thinke vpon the certenty of afflictions, and how vaine a thing it is for mee, in the surging waues of this worldly Sea, to promise vnto my selfe continual peace.

Thus (thou blessing this meditation vnto thee) the crosse shall neuer come vpon mee at vnawares, my thoughts being taken vp with continuall expecting it. And then, O Lord, when thou hast thus framed mee

Being, O Lord, thus armed,  
out of the Roze-house of thy  
rich grace, I shall enter the  
combat with courage, I shall  
go through it with constancy,  
and end it with joy, looking  
for that crowne of life, which  
thou hast promised to those that  
loue thee, and whom it was  
thy good pleasure before all  
worlds, freely to loue in Christ  
Jesus, to whom be praise for  
euer, Amen.

A Prayer for the afflicted  
in what kind soener.

O Gracious G D, how  
happy am I, who have so  
strong a tower as thy great  
name to withstande especially  
now in this sad and heauy



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name to vnderstand especially  
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day of tribulation. I see (O Lord) by continual experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering thew they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand, and pierce it. If I turne me to my ancient louers and friends, it may bee they will stand aside from my plague, and mine old acquaintance will hide themselves, and I shall be euen as a stranger in the sight of my familiars. If I seeke to my neighbours, alas what refreshing shall I finde? Truth it is, O God, and thou hast so ordained, that he which is in misery, should be comforted by his neighbour: but men haue

haue forsaken the feare of the Almighty : so that he, which is ready to fall, is as a despised lampe, and few are apt to weepe with him that is in trouble : Besides, the greatest part are so overcome with grosse ignorance, that they are miserable comforters & Physicians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shall I go but vnto thee. O most gracious and tender Father : Thou art a pitifull God, thy compassions are great : thou art the Father of mercies, and God of all comfort : thou makest the wound, and bindest it vp, thou smitest and thy hands do make whole, thou hast commanded, to call

vpō thee in the day of trouble  
and thou art a helpe ready to  
bee found. To thee therefore  
doe I lift vp my soule: Encline  
thine eare O Lord, and heare,  
open thine eyes, O Lord, and  
see, looke mercifully vpon thine  
afflicted seruant: the dayes of  
sorrow are come vpo me, euen  
changes & armies of miseries  
are against mee. If my griefe  
were weighed, it would be hea-  
uier then the sand of the sea:  
I am broken with one brea-  
king vpon another: Make mee  
(I pray thee) to consider seri-  
ously, that it is euen thou  
which hast done all this, that  
these things come not by  
chance, but by thy prouidence  
and certain appointment, that  
so I may be dum and not open  
my

my mouth to murmur or re-  
pine. Open mine eyes that  
I may see mine owne deser-  
uings, and what cause I haue  
giuen thee enen to crush me to  
peeces with thy heauy iudge-  
ments, yea to cause the pit of  
thy eternall vengeance to shut  
her mouth vpon me. What  
cause haue I left vnto me to  
complaine, when I am lesse  
then thy smallest mercy, and  
my sinne greater then the grea-  
test sorrow thou hast laid vpon  
me. It is thy lone, O Lord,  
from hence this proceedeth.  
In this course thou dost offer  
thy selfe vnto mee as to a son:  
thou knowest my corruptions  
the rebellion of my heart, the  
crookednes and unreformednes  
of my nature, thou seest before

some great euill that I am like  
to fall into, if I be left vnto  
mine owne course : thou findest  
mee to bee forgetfull of my  
duty to thee, cold in prayer,  
backward and lumpish in holy  
seruices, well nere lulled a-  
 sleepe in the common security  
of the times: It is thy wise-  
dome to rouse me vp, & to put  
thy hooke of affliction into my  
nostrils, to bring me backe in-  
to that good way from which I  
am falling.

I know thou dost therefore  
chasten me, that I may not be  
condemned with the world. O  
teach me I pray thee, to learne  
to iudge my selfe, to search and  
to try my waies, to pry into  
my course by-past, that I may  
finde out those euils which  
beare

beare in me the greatest sway,  
and may in some measure vn-  
derstand what it is which  
thou almost at in afflicting me.  
And enable mee withall to re-  
forme my errors, to recouer  
my wandring, and to get a  
happy victorie ouer my rebelli-  
ous flesh. That I may be able  
to say hereafter, It is good for  
me that I was in trouble, bles-  
sed be the time that the Lord  
afflicted mee; and how sweet is  
the quiet fruit of righteousness  
which springeth forth from the  
bitter roote of tribulation.

In the meane space ( Oh  
Lord) vntill it shall please thee  
to put an end to my present  
grievances, teach mee not to  
make hast, or to seeke by vile  
and vnwarrantable courses to



110 A Helpe vnto

wind my self out of thy hands,  
but grant that I may tarry  
thy leasure with patience, not  
daring to prescribe vnto thee  
what to doe. And when this  
sorrow is ouer, and the sorrow  
past, O keep me from security;  
make mee to remember the  
bowes and promises of obedi-  
ence, which now I make vnto  
thee: prepare me to a fresh tri-  
all, that my care may be to bee  
provided for whatsoever thy  
pleasure shall bee to lay vpon  
mee. Hear me in this and in  
all other my suits, for his sake,  
in whom thou art best pleased:  
euen Iesus Christ the righte-  
ous, Amen,

A

A Prayer in respect of some  
losse receiued, as of honour  
or goods, &c.

**O** Eternal God; the God  
of prouidence, the orderer  
and the disposer of all things  
both in heauen and earth: Be  
ready (I beseech thee) to heare  
the prayer of thy distressed ser-  
uant. Helpe my weaknesse,  
entreat thee, and quicken me to  
the performance of this duty  
of calling vpon thy Name. I  
am euen ashamed of my selfe,  
to see mine own faintnesse, and  
how soone I am cast downe  
vpon euery occasion. O raise  
me vp (I pray thee) and make  
me to lift my heart towards  
thee, according to whose good  
pleasure all things come to  
passe

pasſe. It is not thou (O Lord)  
which haſt laid theſe things  
vpon me: Art not thou he who  
both giueſt and takeſt at thy  
will? Art not thou the Judge  
which makeſt low, and which  
makeſt high? Shall I mur-  
mure againſt thee, which haſt  
ſuch an absolute and uncon-  
troulable ſoveraignty over all:  
ſhall I receiue good at thy hand  
and not euill? O keepe downe  
my repining & mutinous and  
diſcontented thoughts, allay  
the height and haughtines of my  
ſpirit, teach me how to be aba-  
ſed and to haue want, make me  
to ſee the vanity of that which  
I was wont euen to admire,  
and to ſet my heart vpon. Let  
this abridgement be a ſchoole-  
maſter vnto mee, that I may  
learne

learne by it to draue mine affections from these fading and transitory commodities. O Lord, what is honour? Is it not a blast, or as smoke which quickly vanisheth? What is wealth? Is it not lighter then vanity it selfe: doth it not take her to her wings as an Eagle, and flie into the heauen? O knit my heart henceforth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make mee to lay by treasure in heauen (& to seeke after that kingdom of thine, which cannot be shaken: frame my heart to the choice of the better part, of which I can neuer be deprived. Let mee affect the true honour

honour which stands in the  
faithfull service of my Saviour.  
Let me laboꝝ foꝝ that enduring  
and durable riches, which con-  
sists in the knowledge of thee,  
and in the feeling of thy gra-  
cious fauour. Suffer me not (I  
pray thee) so to limit thy pow-  
er, as to thinke that thou art  
not now able to supply mee,  
with the meanes which I was  
wont to inioy, is taken from  
mee: but make mee faithfully  
to consider, that thy hand is  
not shortned, but that thou  
hast enough in store foꝝ those  
that loue thee. Thou art able  
to giue me a great deale more,  
and after thou hast exercised me  
a while, to blesse my last daies  
with more abudance then the  
first: thou canst make the lit le  
me al

meale in the barrell not to  
wasse, and the small quantity  
of oyle not to diminish: thou  
canst cause a small thing to bee  
better vnto mee, then great ri-  
ches to the mighty, and a din-  
ner of greene hearbs to bee  
more sauory to me, then assal-  
led Ore to them. Wh ther-  
fore I beseech thee, restraine  
my desires, make me willing-  
ly to submit my selfe to thy  
wisdomme: Let thy prouidence  
and promise be my store-house  
and the stocke that I relie vn-  
to: let this satisfie mee, that  
though I lose all that I haue,  
yet inasmuch as thou hast  
once loved mee in Christ, I  
shall neuer lose thy fauour.  
And let not the beholding of  
my children and family disbar-  
ten

ten me, or make me to cast  
perils, and to say, Wherewith  
shall I feed them? how shall  
I clothe them? O Lord, they  
are better then many Spar-  
rowes, and dearer vnto thee  
then the Lillies of the field; thy  
promise of mercy is entailed  
to my posterity. O let my faith  
rest vpon this foundation.  
Prepare me ( I pray thee ) to  
further trials, make me ready  
by degrees to lose euen my life  
it self, if it may be for thy glory

And thus, O Lord, desiring  
to reckon euen this Crosse  
( though my vnreformed nature  
doth gainsay it ) among thy  
chiefest fauours, I commend  
my selfe and my poore prayers  
vnto thee in Christ Iesus thy  
beloued Son, and my beloued  
Saviour, Amen. A

A Prayer fitted to the losse of  
an especiall friend, as a Fa-  
ther or Husband, &c.

**O** Almighty Lord G D D,  
whose glory is aboue the  
heauens, and which hast thy  
dwelling on high, but yet aba-  
sest thy selfe to behold the  
things in the earth, be pleased  
euen for thy dearest sons sake,  
to cast downe thy compassio-  
nate eye vpon my afflicted and  
griened case.

Comfort (Lord) comfort, I  
pray thee, thy seruants soule,  
suffer me not to be swallowed  
vp of discouragement. Thou  
hast taken from me the very  
stake of mine estate; one, vpon  
whom (in the eye of flesh and  
bloud) all my comfort did de-  
pend:



pend: He is now gone the way  
of all flesh, and hath made his  
bed in the darke: yet thou, O  
Lord, still livest, thou art al-  
waies the same, and thy pæres  
shal not faile. O raise vp, I be-  
seach thee my languishing and  
discouraged heart, ray dropping  
thoughts: make mee to looke  
towards thee, from whom a-  
lone al comfort commeth. Hast  
thou done this, and shall I con-  
troule it? Is death thy mes-  
senger, and shall I murmur  
at his comming? Is my dearest  
friend, whom I loued as mine  
owne heart gathered vnto thee,  
his appointed moneths being  
now expired, and shall I lament  
his happines? doest thou still  
hold mee with thy hand, & euen  
compasse mee about with thy  
gracions

gracious prouidence, and shall  
I distrust: As thy purpose, and  
promise and power to bee my  
God, the same yet that it was,  
and shall I be doubtfull, as  
though I had made flesh mine  
arme, oz as if thou  $\text{O}$  all suffi-  
cient  $\text{G O D}$ , wert tied vnto  
outward meanes? Must not  
I also, ere it be long, make the  
grave my house, and lie downe  
with others in the dust? As  
there not an assured hope, that  
I that liue and die in the Lord  
Jesus shall be ioined together  
after death, and at the last day  
be caught vp in the clouds to  
meete the Iudge in the ayre,  
and after that to be euer with  
the Lord? I most earnestly  
beseech thee therefore,  $\text{O}$  my  
most gracious God, to mode-  
rate

rate my passionate and unruly  
thoughts to bring my violent  
affections into a holy compasse.

Let me not be sorrowfull  
like those which haue no hope,  
make mee to reioyce on his be-  
half, whose pilgrimage is at an  
end, and whose Christian and  
holy course both euen assure  
me, that thou hast receiued  
him into euermlasting habitati-  
ons. Teach me to haue a holy  
and prepared longing for the  
day of my dissolution: And  
grant me that grace and wise-  
dome, so to loue those whom  
both Nature and Religion  
binde me to respect, that I may  
alwaies conforme and submit  
my affections to thy most wise  
and soueraigne disposings. To  
bee without apprehension of  
such

such losses, I know by thy word, that it is impious to be extreame, and without measure in passion is desperate: keepe me, I beseech thee, in the meane that my sorowes may be tempered with comfort, and my heart may alwaies bee fixed surely vpon thee. Afford me both this and all other needfull fauours, in and for the merits of my alone Saviour Iesus Christ, Amen.

### The Orphans Lamentation.

**T**hy word (O Lord) which is the word of truth and cannot lie, hath testified of thee, that thou art The Helper of the fatherlesse: Hereby haue I (poore forsaken wretch) taken heart

heart vnto my selfe, to lye vnto thy Mercy-seat, and (as it were) into thy lap, freely to poure out my lamentations. Lest I am to the mercilesse mercy of this cruel world: and death hauing closed the eyes of my dearest Parents, in whose sight I was not a little tender, my estate in common vnderstanding is very miserable.

Some there are which will seeme to pittie mee, and who will sprinkle some common words of compassion on mee, but no truth or comfort cometh from them. Nay, even those of neereest acquaintance, and who during the life of my Parents did professe the greatest loue, do now looke strangely on mee, and their behaviour

and

and fashion is, as if they did  
not know me. Most true doe  
I find the saying of Salomon;  
That the friends of the rich are  
many, and that the poore is  
hated euen of his owne neigh-  
bours, his friends will depart  
far from him, and though he be  
instant with words, yet they  
will not regard him. When  
in feare of oppression, I flie  
vnto them which are armed  
with authoritie to relieue me,  
though I speake with prayers,  
they answere roughly, and so  
are their harts set vpon bribes  
that nothing but agift in the  
bosome will perswade them.  
Thus is affliction added to my  
misery: but no man careth for  
my sorrow. All this is through  
thy prouidence (O thou which  
attest

124. A Helpe vnto

sittest at the stern and disposest  
all things : ) I know that out  
of thy mouth, and from thy de-  
cree, proceeds both good and  
euill. Whither then shall I  
looke, but vnto thee that hast  
smitten mee : Who can binde  
vp my wound, but onely thou  
that madest it : I lift vp there-  
fore my heart with mine eyes  
and hands, to thee that dwel-  
lest in the Heauens. As the  
eyes of seruants looke vnto  
the hands of their Masters, so  
shall my eyes waite vpon thee,  
untill thou haue mercy vpon  
me. I am sure ( because thy  
Word hath so assured me ) that  
thou wilt not forsake for euer,  
but though thou send affliction,  
yet thou wilt haue com-  
passion, according to the  
multi-

multitude of thy mercies.

Thou putttest my teares into thy bottle, all my grieuances are noted in thy Register: My soule shall thereby cleaue vnto thee: and vnder the shadow of thy wings will I reioyce. To thee I do commit my selfe, vpon thee alone doe I cast my care, O (I beseech thee) cast not off my soule. Vpon thee haue I been stayed from the wombe, thou art he which tooke me out of my mothers bowels: Whom haue I in heauen but thee; and I haue desired none in earth with thee: Thou shalt be the strength of mine heart, and my portion for ever: I see more and more how good it is for me to draw nere to thee: My friends haue decei-

G

ned



ued mee as a brooke, and as the  
rising of the rivers they pass  
away, but with thee there is no  
shadow of change. No man dis  
euer trust vpon thee and was  
deceined.

Friends may die, and return  
to their earth, but thy years in  
dure from generation to gene  
ration: Thou giuest to beasts  
their food, and to the young ra  
uens that cry: Thou clothest  
the grasse of the field, the very  
sparrowes are respected by  
thee. Am not I O Lord much  
better then they: O make mee  
to depend vpon thy goodnesse,  
and to know, that if I seek thee  
I shall want nothing that is  
good: Thy eye is vpon them  
that feare thee, and vpon them  
that trust in thy mercy. The  
heart's

hearts of all men are in thy hands; thou madest euen the Egyptians to fauour thy people: And as thou causedst the very rocke to yeld water for the thirly, and the deuourer to affoord food for Sampson, so thou canst turne the hearts of those that most neglect me, and make euen strangers and men vnknowne to become kind vnto mee.

Let it be my care to serue thee, and to walke before thee in vprightnesse, and then I am sure with thee there is enough in store, and thy providing cannot faile mee. Stirre mee vp to seeke thy kingdome, and the righteousnesse thereof, and all things else shall bee supplied to my comfort. Assure my

soule that thou art my Father  
 in Iesus Christ: Then shall I  
 be sure that thou hauing pro-  
 uided for mee a better inheri-  
 tance, wilt not forsake mee for  
 these outward things. Harken  
 (I beseech thee) to these de-  
 sires of my soule, and breed in  
 mee a stedfast expectation both  
 of these and all other needfull  
 graces, for the merits of Iesus  
 Christ my Saviour, Amen.

The Captiues Prayer, taken  
 by a forraigne Enemy, or o-  
 therwise imprisoned for debt  
 or vpon any like  
 occasion.

**O**ut of the deep places doe  
 I call vnto thee (O Lord)  
 let thine eares attend vnto the  
 voyce of my prayers. Behold  
 here

here I dwell in darknes and in  
the shadowes of death, being  
bound in misery and Iron,  
and feeding vpon the bread and  
water of affliction. Closed I  
am in prison and cannot get  
forth. I doe know and confesse  
that thy iudgements are right,  
and that thou hast afflicted mee  
iustly. Full idely and vaine-  
ly did I spend my precious time  
in the day of liberty, walking  
in the way of mine own heart,  
seruing lusts and diuers plea-  
sures. To bee tied to the duties  
of my calling, or otherwise  
earnestly and busily to follo-  
w any course that might bee for  
thy glory, it was a burden and  
a grieue vnto mee. Many other  
sinnés there are, of which I  
am guilty befoze thee: which  
I 3 have

hane deserved both this, and a  
far greater punishment, yet  
to bee held under darknes  
everlasting chaimes, & to be  
plunged with Sathan and his  
Angels, into the lake which  
burneth with fire & brimstone  
world without end: but (Lord)  
there is plenty of mercy with  
thee, and thy compassions faile  
not, thou art good & gracious &  
of great kindnes vnto all them  
that call vpon thee. Give eare  
(I beseech thee) to my prayer, &  
harken to the voice of my sup-  
plication. Let the beames of  
thy fauor shine into this deso-  
late and comfortlesse place in  
which I am enclosed: Refresh  
and reioyce my distressed & gri-  
ued soule, for vnto thee doe I  
lift up my soule: Look downe  
from

from the height of thy sancti-  
ty, and heare the mourning of  
the prisoner. Sanctifie this  
great crosse vnto me, that it  
may bee a meanes to humble  
me, & to bring me to a thorough  
sight & sence of mine own de-  
seruings. Sweeten also with  
the comfortable of thy fa-  
uour & loue in Christ. And al-  
though my body bee strained,  
yet enlarge my spirit, that I  
may now be more seruent in  
prayer, more strong in the de-  
sire and longing for thy grace  
then heretofore. Suffer me not  
to grow weary with waiting  
vpon thee, for with looking &  
expecting for thy mercifull  
goodnesse in my deliuerie.

Let me not presume so farre  
as to take vpon me to prescribe

thee how to deale with mee,  
or when and by what meanes,  
to enlarge mee: But grant  
that I may both contentedly  
and quietly tary thy appoint-  
ment, assuring my selfe, that  
when thou seest mee to be more  
fit for liberty then for re-  
straint, thou wilt bestow it on  
mee. In the meane time, pro-  
portion ( I pray thee ) my de-  
sires and affections, to my pre-  
sent meanes: As I haue but  
little, so make mee contented  
with a little: and as my diet is  
but course, my lodging but vn-  
easie, and the ayre not so swete  
as I was wont to enjoy, so  
frame my minde and body to  
a patient bearing of all these  
vnplesant inconueniencies:  
Make me often to meditate  
and

and thinke with my selfe, that  
issucha prison as this, in which  
a man may finde some inter-  
mission of sorrow, and out of  
which hee may conceiue hope  
of deliuey, bee so irksome to  
me, then how woefull is that  
dungeon of hell, whereof the  
Prince of darknesse is the kee-  
per: and where, as the torment  
is easelless, without all inter-  
course of any refreshing, so it  
is endlesse, without all possibi-  
lity of getting from it. And  
then, O Lord, let this medita-  
tion worke with mee, both  
to the humbling of my soule,  
whose desert it is to be eternal-  
ly shut vp in that loathsome  
pit, and to the enlarging of my  
thankfulnes vnto thee the God  
of mercy, who hast sent thy



some, to free me from that intolerable captivity. Cause me withall ( I beseech thee ) to bee as sensible of my bondage vnder the tyranny of sin and satan, as I am of my detainement in this present thralldom: and as desirous to bee drauene out of it into the glorious liberty of thy children, as I now am, to bee freed from this imprisonment: And if it shall hereafter bee thy pleasure to restore me to my desired freedom, make me ever mindful of the boones and promises of good things, with which I am now ready to bind my selfe vnto thee: that so thy mercy may neuer be forgotten by me, but may be ever fresh in memory to quicken mee to  
the

the diligent and faithfull service of thee; who art the onely God, in three persons, the Father, the Son, and the Holy Ghost, to whom be honoꝝ and gloꝝ, might, Maieſty, and dominion, world without end, Amen.

The slandered Person, laden with vniust reproaches, thus commendeth his case to God.

**G**reat is my grieve (O Lord) neither is it to me a small vexation, to see how wicked men haue sharpened their tongues against mee. They doe shoote out bitter words like arrowes, and wound mee with their multiplied lies, as  
with

with a razor that cutteth deceitfully: and as dead flies doe cause to stinke and putrifie the ointment of the Apothecary, so do they make my good name to become even vnfauorably amongst men. O how bitter is this vnto mee, even as gall: and how doth my soule euen pine away within mee to consider it: Yet (O gracious God) why should my spirit be so perplexed in mee, hauing such freedome of access vnto thy Maiesty: Thou art set in the throne of righteous iudgement, these cloudes and mysses of foule reproaches cannot hide the truth of my cause from thy all-seeing eyes. To thee therefore doe I appeale, and in thee doe I put my trust: iudge thou

thou me according to thy righteousness, and according to mine innocency that is in me. I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could not answer thee one thing in a thousand. Therefore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhor my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine byrightnesse, and how untrue these things are which they put vpon mee. And indeed this witnesse of my conscience is my chiefe reioycing, and  
with

with it I doe secretly solace my  
selfe against all their most bit-  
ter and poisonfull accusations.

This maketh me to haue  
boldnesse toward thee, and  
with comfort to trust vnder  
the shadow of thy wings, vn-  
till these afflictions overpasse:  
Send thou from Heauen, and  
saue mee from the reproche of  
these that would swallow mee  
vp. Keepe me secretly in thy  
Tabernacle from the strike of  
tongues.

Furnish mee with patience  
(I beseech thee) vntill thou  
pleade my cause and execute  
iudgement for me, repelle my  
tumultuous and swelling spi-  
rits, that I may not render e-  
uill for euill, nor rebuke for re-  
buke, but that I may heartily  
pray

pray to thee, euen for my most  
behement accusers. And (O  
Lord) if they belong to thee, o-  
pen their eyes that they may see  
their error, touch their hearts,  
that they may be sorry for  
their bitterness: Otherwise,  
if they be such, whome thou  
(who vnderstandest all things)  
doest know to be incurable,  
repress their rage (I pray  
thee) let their lying lippes be  
made dumbe which cruelly,  
proudly, and spightfully speake  
against the righteous. As for  
mee, vphold me in my integri-  
ty, stablish me in euery word  
and good worke, enable me to  
such an holy and blameles con-  
uersation, that those which re-  
proach me as an euill doer,  
may either be wonne vnto thee

by

by my good example, or else  
may bee made ashamed when  
they bee not able to blame my  
behaviour in Christ. Teach  
mee to remember that this is  
not the one halfe of that which  
I must suffer for thy sake, if I  
will be faithfull, that so I may  
resolue to sacrifice not my good  
name onely, but even my life it  
selfe for thy glory.

Thus, O Lord, relying vpon  
thy promised readinesse to  
heare the prayers of thy ser-  
uants, haue I heere poured out  
my soule before thee, beseeching  
thee to vouchsafe a gracious  
audience, both to these and all  
other my humble suites, not for  
mine owne sake, but for thy  
Honour and my Saviours sake  
Christ Iesus, Amen.

The

The persecuted for a good and  
righteous Cause, and brought  
into hazard both of his liber-  
ty and life is directed

thus:

**I** See now, O my most grac-  
ious G D D, and in Jesus  
Christ most kinde and louing  
Father, the truth of that which  
thou thy selfe hast reuealed in  
thy blessed word, euen that all  
that will liue godly in Christ,  
shall suffer persecution: Thy  
beloned Sonne told his Disci-  
ples, that they should haue in  
the world much trouble, and  
be hated and hated, and con-  
tinually molested for his sake.  
And now (Lord) it is thy good  
pleasure to call mee vnto this  
seruice, euen to beare witnesse  
to thy truth by my suffering.

Wich



Much weaknesse I acknow-  
ledge that I finde in my selfe  
to stand out in so lust a quar-  
rell; much unworthinesse to be  
advanced to such an honour.  
Before thee therefore do I cast  
downe my selfe (for from thee  
is every perfect gift) beseech-  
ing thee to make thy power ap-  
parant in mine infirmitie, and  
to strengthen mee, poore  
wretch, that I may cheerfully  
take vp my crosse and follow  
thee.

Breathe into me, by thy spi-  
rit, the saving knowledge of  
thine vndoubted truth, that I  
may be firmly settled therein,  
and fully assured of the good-  
nesse of that cause, which I am  
called to maintaine.

Out of the mouth of babes  
thou

thou hast ordained strength,  
thou canst make even the un-  
learned, and the men without  
knowledge to speake to the  
astonishing and amazement of  
the mighty: It is thy inspirati-  
on that giueth vnderstanding.  
Endue me with courage, that  
I may speake of thy testimo-  
nies before kings, and may  
not be ashamed: Season with  
all, my zeale and boldnes, with  
such meeknesse and reuerence,  
that there may bee in my beha-  
uour no appearance of balne-  
gloze, but that all may see that  
it is the honour of thy Name,  
and the defence of thy truth  
which I seeke for. Ground me  
so sure vpon the rock of truth,  
shedd so abroad thy love, and the  
feeling thereof into my inward  
parts,

parts, giue mee that earnest of  
me future inheritance, and that  
tast of the powers of the world  
to come, that no windes or  
storms, either of plausible per-  
suasions, or of hard and cruell  
usage, or variety of torments  
set before mee, may be of any  
force and power to remoue me.

Draw my meditations of-  
ten vnto the Prince of my sal-  
uation Iesus Christ, who was  
also consecrated through af-  
flictions. Enable mee to learne  
by his example, to endure the  
crosse, and to despise the shame  
for the toy that is set before  
mee. Let mee neuer forget it,  
that if I suffer as a Christian,  
I am a partaker of his suffer-  
ings, I beare his marke vpon  
mee, and that his light af-  
fliction

affliction which is but for a mo-  
 ment, shall cause unto me ( it  
 being the way which thou  
 hast sanded out to Heaven ) a  
 farre more excellent and an e-  
 ternall weight of glory. And  
 when I feele any cowardly  
 feare to surprize me, and my  
 selfe almost ready to faint in  
 my minde, then bzing it to my  
 remembrance, that if I deny  
 thee, thou wilt deny me also,  
 if I cast away my confidence,  
 thou wilt also cast me off at  
 the last day. And seeing with-  
 out thee I can doe nothing,  
 make me earnest in Prayer,  
 and a continuall petitioner to  
 thy Majesty, from thee to be  
 supplied with all necessary  
 graces, such as thou knowest  
 to bee fit for my present case.

Take

Take from mee all trusting to  
municulous sufficiency: Open  
mine eyes that I may more  
and more see mine owne scant-  
nes and the weaknes that is in  
me for weighty seruices.

Make mee to know that my  
full dependance vpon thee, shall  
be my chiefeest stay: And that as  
without thee I cannot stand,  
so being upheld by thee, I shall  
not miscarry. And if it shall be  
thy pleasure to deliuer me from  
this question which I am now  
come into, and to restore me to  
my wanted peace, preserve mee  
I pray thee, from security, stir  
mee vp to make prouision for  
some greater stozme, remem-  
bring still, that without being  
faithfull and constant vnto  
death, there is no hope to re-  
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reins the crowne of life. All these mercies, and whatsoever else thou knowest to be needfull reach out unto mee I humbly pray thee, euen by those promises of grace which thou hast made and offered in the Mediator of grace and glozy, Iesus Christ, Amen.

Some barren *Hanna* or childlesse *Elizabeth*, desiring to bee blessed with fruit of body, prayeth thus :

**N**either am I the first (O most mercifull Lord God whom thou hast thus afflicted, neither am I without examples of holy persons, who haue both sued unto thee for  
com-

comfort in such an occasion  
 and haue been heard also of  
 thee in that they desired. This  
 is no little ioy vnto my grieued  
 heart : For as I am certiffed  
 hereby, that I may thus bee  
 chaffened, and yet be deare and  
 precious in thy sight : so I doe  
 also from thence conclude, that  
 thou both art able to release  
 me, and wilt likewise, if thou  
 see it in thy wisdome to be con-  
 uenient for me: To thee there-  
 fore doe I make memoane (O  
 Father of mercies. and God  
 of comfort) be not deafe, I be-  
 seech thee to my Prayers.  
 Looke fauourably, and with a  
 compassionate eye vpon the  
 trouble of thy hand-maid. It  
 hath hitherto been thy plea-  
 sure to shut vp my wombe, and  
 to

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to deny mee that comfort by  
Children which thou hast  
bought vnto other. Hum-  
ble mee (I pray thee) vnder thy  
hand, and grant that I may  
truely, and sincerely, and fee-  
lingly acknowledge, that  
though this be no little crosse,  
yet it is nothing to that which  
I haue deserved. It is iust, I  
confesse with thee, to punish  
my barrennesse in grace, and  
my fruitlesnes in holy things,  
with this want of outward in-  
crease.

Make mee (O good God)  
as sensible of my spirituall  
defects, as I am of these bo-  
dily afflictions. And as it is  
reported of thee in thy Word,  
that thou makest the barren  
woman to dwell with a fruit-

Th

ly,



lie, and to be a ioyfull mother  
of children, so make mee ( I  
humbly crane of thee in Iesus  
Christ ) an example of thy  
mercy herein. Let mee bee  
as the fruitfull Vine on the  
walles of thy husbands house,  
and let (at the least) one Olive  
plant spring out from mee, to  
stand about his table. The  
fruit of the wombe is thy re-  
ward, of thee alone doe I de-  
sire it, from thy mercy onely  
doe I expect it.

And good Lord, be pleased  
so to order and direct my de-  
sires heere, as that I may not  
in this seeke some outward  
contentment onely, but that  
my chiefe respect may be, that  
by me, thy Church may bee  
increased, and that out of me  
may

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Let  
this  
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heav

may proceede such an one by  
whom thy glory may bee fur-  
thered, and the honour of thy  
name aduanced amongst men.

Teach mee withall, so to re-  
ferre my desires to thy wise-  
dome, and to submit them to  
thy gracious disposing, that  
if it shall seeme good to thee,  
not to grant this my request,  
I may not murmur against  
thee, but may patiently and  
quietly beare whatsoeuer ei-  
ther in this, or in any other  
kinde thou shalt lay vpon mee.  
Let mee consider, that though  
this which I now craue bee a  
fauour not to bee despised, yet  
that thou hast in store better  
blessings for thy seruants,  
even spirituall blessings in  
heavenly things: steepe me vp

to seeke those especially, and  
with Marie, to chouse the bet-  
ter part, which shall neuer bee  
taken from those which once  
enioy it. And because I haue  
so great a desire of increase,  
let it be my care, both in mine  
own particular, to vse all good  
meanes, by which I may en-  
crease in grace, and touching  
others also to labour the en-  
crease of thy kingdome, by  
prouoking, perswading, and  
through thy good example, win-  
ning and drawing them vnto  
thee. So (Lord) being by rea-  
son of this Crosse, a woman  
troubled in spirit, out of the a-  
bundance of my complaint, I  
haue poured out my soule be-  
fore thee, submitting my selfe  
in all humility to thy appoint-  
ment

ment, who makest all things  
to worke together for the good  
of those whom thou dost loue  
in Iesus Christ, to whom bee  
praise both now & ever, Amen.

A Prayer applied to the state  
of a man inwardly perplexed  
with the horror of sinne, with  
doubtings of Gods fauour,  
and with the tentations  
of Sathan tending to  
despaire.

**O** Thou most pitifull  
God, and to those whom  
thou louest in Iesus Christ,  
most tender Father, neuer did  
there any poore chased hart  
hryp after the riuers of water,  
so as my distressed and amazed  
soule panteth after thee. Oh  
that I had saith to lay hold vp-

on that most sweet promise, by  
which thou callest all that are  
weary and laden to come vnto  
thee. Faine I would, O Lord  
approach into thy gracious  
presence, and happy seems I  
to my selfe, if I might taste  
though (but as it were) some  
crummes of thy rich mercy.  
We thinketh that all things  
which I see in the World; and  
which the sonnes of men doe  
dote vpon so exceedingly, are  
but dung and drosse in compa-  
rison of thy fauour: Oh that  
I might be but one of the low-  
est of thy Saints, or as it were  
a seruitor or doore-keeper a-  
mong thy holy ones. Thus I  
see thy mercy, I admire it, I  
prefer it in my choise before the  
greatest treasure: but when I  
would

would apply it to mine owne particular case; Oh what a world of discouragements doe I meet with? My sinnes doe take such hold vpon me, that I am not able to looke vp: they are so many, yea, more in number then the haire of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardened secure, vicious, worldly, and vnsanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath been abused by me, how I haue been a reproach and slander to thy Gospell, how dead and lumpish, and

false-hearted I haue been in thy  
service, how barren in good  
workes, and what little proceed-  
ings I haue made, going ra-  
ther backward then striding  
vnto more perfection, how I  
haue contented, my selfe with  
shewes of godlinesse : when  
I say, I thinke vpon these and  
other my grosse and palpable  
enormities, I cannot but vt-  
terly condemne my selfe, nei-  
ther can I beleue that it is  
possible for so vile a wretch as  
I, to bee admitted to thy fa-  
uour. Sometimes I conceiue  
some little hope, and I seem to  
my selfe to haue some taste of  
thy fauour, and some kind of  
assurance that I am deare vnto  
thee in thy Son ; but suddenly  
my comfort banisheth, my  
hope

hope is ouerclouded with perplexed doubtings, and I am well neere swallowed vp with incere despaire. Can any mortall man thinke I, know the minde of God? or if some holy person may be so farre graced, as to vnderstand Gods purpose touching himselfe, is it possible that so vile a creature as I, should come to such a high prerogative?

Can the Spirit of the Lord dwell in such a stinking and polluted soule as mine? Will he be vouchsafe to giue me an assurance of Gods fauour? Or if I might know now that I am in the state of grace, what assurance can I haue that I shall so continue, being beset with many imperfecti-



ons: Thus, O Lord, mine  
 owne thoughts oppresse me,  
 and mine own soule doth plead  
 the cause against it selfe: Nei-  
 ther is Sathan, the ancient  
 enemy of thine elect, wanting  
 to adde affliction to my misery.

Wherefore his manner  
 hath bene to incite, and to  
 prouoke me vnto sinne, by  
 hiding and couering the ugly  
 & most loathsome face thereof,  
 and to keare me in hand that it  
 was a very easie thing to re-  
 pent, & that also thy fauour (O  
 Lord) might be procured by  
 it. Now he enlarged my euils  
 and makes my sins to appeare  
 before my conscience in most  
 terrible and hideous shapes: he  
 telleth me, that my hypocrisie  
 is apparant, that the guilt of  
 my

my heart is written in great letters and cannot bee denied, that it is now in vaine for mee to sue for grace, there being no hope of mercy left for such offenders: that it is to no purpose for me to pray: For as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accessse vnto the throne of grace for the requests of such a trespasser.

Notwithstanding (O most gracious God) even in despite of his suggestions, and amidst all those discouragements, which mine owne heart muste reth against me, I doe heere aduenture my selfe to thy most glorious presence. If I shall find fauour in thine eyes,

shew

shew me the light of thy coun-  
 tenance and I shall be safe: If  
 thou say, I haue no delight in  
 thee: behold, here I am, do to  
 mee as seemeth good in thine  
 owne eyes. I know what thou  
 hast spoken in thy word, name-  
 ly: That if I draw neere vnto  
 thee, thou wilt draw neere vn-  
 to me, and that thou wilt ful-  
 fill the desires, and accept the  
 vnerpressible groans and sigh-  
 ings of thy seruants. Truth  
 it is, O Lord, I dare not say  
 that I draw neere vnto thee as  
 I should, or that my desires ar-  
 such as they ought to be, or  
 that I groane vnder my sins  
 with such an effectuall and  
 peircing feeling as it is.

All that I am able to doe,  
 and that in much weakenesse,

is

is to cry faintly vnto thee, Oh draw mee, and I will run after thee: make me to desire thy mercy in sincerity, bzuise my heart, that I may yeelde out many vndissembled sighings after thee. Yet Oh Lord, though there be in mee but such poore beginnings of grace, suffer mee not, I beseech thee, to cast away my confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bzuised reede, nor putting out the smoaking flare, and of giuing a blessing vnto those which hunger after righteousness.

It is possible, O Lord, that thou shouldest leane off to be gracious, and shut vp thy tender mercies in displeasure?

didst

Didst not thou send thy Son  
into the World to die euen for  
chiefe sinners? Is it not true,  
that where sin aboundeth, there  
thy grace aboundeth much  
more? Could I euer so much  
as truly desire reconciliation  
with thee, butlesse thou didst  
worke it in me?

Is not this request, Lord  
helpe my vnbeliefe, the very  
voyce of thy Spirit within  
me? Could I complaine of the  
hardnesse of my heart, or sin-  
cerely loath mine owne corrup-  
tions, as being displeasing to  
thy Maiesty, if thine owne sin-  
ger had not effected it?

Should I feele such a combat  
in my soule, and such a tumult  
within me, if thou hadst not  
truly begunne to draw me to  
thy

thy selfe : Would Satan so continually molest mee, and so eagerly pursue mee, with variety of most malicious and sharp assaults, if I were still held captiue by him at his will:

Raise mee vp therefore, Oh Lord, I pray thee refresh my dejected and cast downe soule, perfect the work of grace which thou hast begunne within me, make mee to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce. Thou hast set me as a marke vnto thy selfe, thou hast written bitter things against mee, and made mee to possesse my former iniquities, thou hast hidden thy face from mee, and taken mee for thine enemy : comfort me now according to the

the dayes that thou hast afflicted me let me behold thy face in righteousness, and restore vnto me the ioy of thy saluation.

Rebuke Satan I most humbly beseech thee: though thou please to buffet me with his messengers, yet let thy grace be sufficient for mee, and make thine owne power in reuoluing me, perfect and manifest by my weaknesse, which of it selfe is ready to be pressed downe with every temptation. Giue me that holy wisdom, not to belieue Satan, no, though he speake the truth: inasmuch as he is the father of lies, and neuer speaketh truth but for a wicked purpose. And O Lord, as thou increasest my comfort, so withall increase

my

my care, that I may not fall from perplexity to security, but that I may alwaies keepe my heart with all diligence, pursuing my faith, and searching my wayes, and exercising my selfe vnto godlinesse. Make mee a carefull and an vnderstanding hearer of the word, sith it is the word of life, a quickning word, a word which doth reioyce the heart: and because, except that bee my delight, I shall bitterly perish in mine afflictions.

Make mee circumspect to prevent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and graunt that I may study to preserve the peace of my conscience aboue all things, taking



king heed of wounding it with presumptuous sinnes. And O Lord, stablish me with thy free Spirit, that albeit Satan seeke to list me and to winnow me as wheate, yet my faith may neuer falle, but may be as mount Sion which cannot be remoued, but remaineth for evermore.

Thus O my gracious God, hauing through thy mercy, peace in believing, and ioy in thy holy Spirit, I shall finish my course in comforte which I pray thee grant me for his sake who is the Prince of Peace, ever Iesus Christ, to whom with thee and the holy Ghost, be all honour and glozy, now and for ever, Amen.

A Prayer then needfull, when  
a man hath some special com-  
bate with some one or moe  
speciall sins, against which  
he desireth victory.

**O** Louing Father in Iesus  
Christ, it hath pleased  
thee of thine abundant mercy  
to giue leane to euery hum-  
bled and distressed sinner, to  
poure out his soule befoze thee  
and thou hast bound thy selfe  
by a promise, both to heare and  
to heipe all those which seeke  
thee with an vnfaired heart:  
the confident assurance hereof  
hath giuen me courage, (albeit  
most vnworthy) to present my  
selfe here befoze thee, and to  
conceiue that hope thou wilt  
not

not send me empty away.

Wounded, O Lord, I am  
with mine owne hainous sins,  
my vntamed flesh doth al-  
waies rebell & lust against my  
spirit: some good motions and  
purposes I sometimes haue,  
but (alas) they are quickly  
quenched, and the law of my  
members so preuaileth, that I  
cannot doe the good which I  
would. I haue in me (I con-  
fesse) the seed of euery sin, & my  
nature is apt to be wrought  
vnto any kinde of euill. But  
O God, there are some prin-  
cipall corruptions which doe  
beare in me the greatest sway,  
and they doe so euen raigue in  
my mortall body, that I am  
forced to obey them in the lusts  
thersof: the Diuell also is ful  
of

of most malicious policy, and  
he still worketh vpon all ad-  
uantages, and out of all things  
almost taketh occasion to adde  
fuel to my wicked desires, and  
by pleasing and deceitfull baits  
to lead them on to hellish per-  
fection: The more I strue,  
the stronger (mee thinketh)  
these corruptions grow: which  
maketh mee to feare the vtter  
quenching of thy graces, and  
the grieuing of thy holy spirit.  
Whereby my prayers are in-  
terrupted, my meditations  
perplexed, and robbed of their  
wonted sweetnes, my hearing  
and reading of thy Word, is  
made vnprofitable: My faith  
is encountred with grieuous  
doubtings, because I can-  
not seele that strength and  
power

power of thy Spirit which I  
would. O Lord, if thy mer-  
cy be not my stay, I must  
needes be overcome: whom  
hane I in Heauen but thee:  
Whither shall I flie but to thy  
gracious assistance? I beseech  
thee to haue compassion on me  
crucified and kill these unruly  
lusts, abate the strength of  
these violent and wicked de-  
sires: weaken them, I pray  
thee, and suffer them not to  
haue dominion ouer mee. Let  
thy Spirit guide me, and leade  
me into the land of righteous-  
nesse. Or if it be thy pleasure,  
O Lord, still to exercise mee,  
yet leaue mee not destitute of  
thy grace: but increase it in  
mee, that I may grow vnto a  
larger measure of sanctificati-

on:

ed with the seeming stoutness  
of them : how am I even with  
a kinde of violence carried a-  
way, to the setting my minde  
and all the powers of it there-  
upon : when I am to pray, ei-  
ther privately by my selfe, or  
with others in common, when  
I am called to heare thy word,  
or am otherwise to be basted in  
any godly exercise, my heart is  
routting, and my affections  
wandring here and there, a-  
bout the matters of the world,  
so that in these diuerse employ-  
ments, it seemeth to mee that I  
finde no contentment : but all  
the time is too long in my con-  
science which is so bestowed.  
Thus my spirits are quite dila-  
ted, & me thinks I haue no life  
within mee, when matters of  
I rest.

power of thy Spirit which I  
 would. O Lord, if thy mer-  
 cy be not my stay, I must  
 needs be overcome: whom  
 haue I in Heauen but thee?  
 Whither shall I flie but to thy  
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 me into the land of righteous-  
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 O Lord, still to exercise me,  
 yet leaue mee not destitute of  
 thy grace: but increase it in  
 mee, that I may grow vnto a  
 larger measure of sanctificati-  
 on:

ed with the seeming sweetnesse  
of them: how am I even with  
a kinde of violence carried a-  
way, to the setting my minde  
and all the powers of it there-  
upon: when I am to pray, ei-  
ther privately by my selfe, or  
with others in common, when  
I am called to heare thy word,  
or am otherwise to be busied in  
any godly exercise, my heart is  
routting, and my affections  
wandering here and there, a-  
bout the matters of the world,  
so that in these diuine employ-  
ments, it seemeth to mee that I  
finde no contentment: but all  
the time is too long in my con-  
ceit which is so bestowed.  
Thus my spirits are quite out-  
led, & me thinks I haue no life  
within mee, when matters of

I

rest.



Religion and the things which  
concerne thy Kingdome are in  
hand. Often haue I heard of  
thy prouidence, and the promi-  
ses which thou hast made, to  
with-hold no good thing from  
those that feare thee: neither  
can I deny, but that I my  
selfe, of mine owne particular  
haue had great experience of  
thy goodnesse: but yet when I  
gos about to worke my heart to  
a dependance thereupon, and  
to a holy resting and relying  
vpon thee, oh what stubborne-  
nesse doe I meete with, what  
infidelity, what wofull dis-  
trustfulnesse: What a com-  
bate haue I with my tumult-  
uous thoughts, how doe they  
resist and gaine-say, and euen  
smother and suppress every  
motion

motion in mee which tendeth  
to waiting vpon thee? What  
feares are by and by raised vp  
of future want, what perils  
am I taught to cast, and what  
plausible reasons doth my  
heart frame, by which to make  
it seeme a vaine and idle, yea,  
and a ridiculous thing vnto  
mee, to trust to thy providing?  
Thus doe I nothing but euen  
bere and teare my soule, beate  
my baines, and spend my spi-  
rits, how to get that which I  
desire, and how to keepe and  
preserue that which I haue  
gotten. My very slæpe with  
these immoderate cares, is oft-  
times taken from mee, and so  
doubtsfull am I for the time to  
come, that I dare not vse that  
portion which I haue, for my  
I 2 present

present comfort. Euen the  
most behouefull expences to  
those of my family, to the poore  
that dwell about mee, to the  
maintenance of the ministry,  
are a death vnto mee. And al-  
beit thou blestest my basket  
and my store, and increasest  
mine estate by continuall ad-  
ding thereunto, yet still I seem  
to heare within, the voyce of  
the Horsa-leches Daughter,  
Giue, Giue, neither can I per-  
swade my insatiable heart to  
say, It is enough.

Now Lord, I beseech thee,  
to be mercifull vnto me in this  
thing: Heale in mee this dan-  
gerous and increasing sickness:  
Bridle these unruly and mis-  
guided passions: suppress  
these tormenting and heart-di-  
uiding

uiding cares: dissolve this glue,  
by which my affections are so  
close fastned vnto these earthly  
things. Open mine eyes, that  
I may plainly see the true na-  
ture of those things which I  
so much desire: how sickle they  
are, and how vncertaine, what  
hinderances, yea, what ene-  
mies, to the good and prosperi-  
ty of my soule, what colers of  
zeale, what clogges in the way  
that leadeth vnto life. Teach  
me then to say to my selfe, O  
why doe I weary my selfe for  
that, which when I haue, I  
cannot keepe, which sooner  
or later I am sure I must for-  
goe, why doe I so loue that  
which is so great an aduersa-  
ry to my soule, which will  
choake good things in mee,

I 3 and

and make it a matter of so much the more difficulty for me to be saued. And to the end, the heat of my affections after this baser trash, may be the sooner, & the more thoroughly allayed, make mee seele the sweetnesse of the things which are aboue: enlighten mine vnderstanding, that I may know what the hope is of thy calling: and what the riches of thy glorious inheritance is in the Saints, and what a surpassing exceeding, eternall weight of glory it is, which shall be shewed vnto vs: that the meditation thereof may make all things else euen become as vile as dung before mee. Worke my euil and unbelieuing heart to stedfast faith in thy promises,

les, and to a firme perswasion  
of the certainty of that which  
thy word hath testified, name-  
ly, that if I delight my selfe in  
thee, I shall be sed assuredly,  
and thou shalt giue me my  
hearts desire. Oh, why should  
I doubt of this through unbe-  
liefe? why should I not be sol-  
ly assured, that thou which hast  
promised, art able also to doe it?  
And that as a father hath com-  
passion on his children, enen so  
hast thou also vpon them that  
feare thee: thou keepest their  
bones, thou numbrest their  
haire, thou obseruest their  
groanings, thou putttest their  
teares into a bottell: though  
a Mother should forget the  
fruit of her wombe, yet thou  
canst not forsake them. O thou

the Father of Lights, from whom cometh every perfect gift, make mee to beleue this, so shall my care hereafter, be more for the light of thy countenance, for joy in the Holy Ghost, and for peace in believing, then for any of these fading commodities: So shall I be more studious how to grow in grace, then to increase in wealth, more earnest for spiritual blessings, then for outward things.

¶ Then, I beseech thee, deny me not this request, send mee not away empty from thy throne of grace: I aske not so importunately, in any opinion of mine owne deserving, I re-  
nounce my selfe, I flie to thy promises, I looke for nothing  
but

but for thy words sake, for thy  
names sake, for Christ Jesus  
sake, in whom thy Soule is  
pleased, to whom with thee  
and thine eternall Spirit, with  
the bowing of my heart, I  
yeeld all honour and glory,  
world without end, Amen.

## Against Hypocrisie.

I Remember, O Lord, the  
saying of thy seruant Da-  
uid, touching the blessednesse  
of that man in whose spirit  
there is no guile: and that also  
which thy sonne, my Saviour  
spake, that the Hypocrites  
portion shall bee weeping and  
gnashing of teeth. In due re-  
gard whereof, O most graci-  
ous God, being in some mea-  
sure



sure pray to my selfe of mine  
own corruption, I am become  
an humble suter to thy Maie-  
sty, bitterly to purge me from  
the soure leauen of Hypo-  
criste.

A sinne I find it to be which  
hangeeth fast on, & which clea-  
ueth so close, that it is a mat-  
ter of no little difficulty to  
shake it off. When I examine  
my self touching it, I see plain-  
ly that I am not able to clere  
my selfe thereof befoze thee.  
Many a time haue I in reli-  
gious seruices, sought moze to  
gaine an opinion of holnesse  
with men, then to approue the  
Vncerity of my heart in thy  
sight: And full often haue I  
made a shew of zeale, and ser-  
uency in things that concerne  
thy

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thy worship and glory, when my soule hath bene euen dead in me, and without all life of affection thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue bene wandring, and my thoughts either wholly strayed, or at least farre from all serious thinking vpon the present businesse?

How many duties of godlinesse haue I undertaken, more with a desire to be seen of men, and to be well esteemed in the world, then for any truth of loue to the things themselves, or for any strength of care to glorifie thee? I am not able

(O Lord) to lay open to the  
 full the hypocrisie of my heart,  
 and that whole body of guile,  
 which lieth lurking in mee.  
 Euen now, mee thinketh I  
 faile, neither is this acknow-  
 ledgement which I make, so  
 sincere, and so free from fraud  
 as it ought to bee: neither doe  
 I feele my selfe so deeply af-  
 fected with my present ease, as  
 I desire: Loth is my stout  
 heart to yeeld so much to the ac-  
 cusing and debasing of it selfe:  
 Faine would it shift off euen  
 this undeniable imputation  
 which I put vpon it. What  
 hope then haue I (O thou the  
 Father of all mercies) but in  
 thee?

This taste of thy goodnesse,  
 who hast not giuen me over to  
 mine

mine owne  
 made me  
 some li-  
 ment it,  
 to cast my  
 foze thee.

Let it  
 seach thee,  
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 secret hyp  
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 God of tr  
 delight in  
 in me an  
 of all doubt  
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Let me  
 impossible  
 eyes with

mine owne hypocrisie, but hast made me both to see it, and in some little measure also to lament it, hath emboldened mee to cast my selfe downe here before thee.

Let it be thy pleasure, I beseech thee, to create in me a new and an vpzight spirit, plucke vp euen all the very smallest sprigs of this poysoned roote of secret hypocrisie: make mee to become a true Israelite, a perfect Nathaniel. Thou art the God of truth, thou takest no delight in lying: O stirre vp in me an unfained detestation of all doubting, and an earnest loue of inward sincerity.

Let me neuer forget, how impossible it is to blinde thine eyes with outward shewes, or  
to

to delude thee with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the heart. Suffer me not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumsise my heart (I pray thee) and renue it by thy purging Spirit, that what good thing soeuer I make shew of, the same my Soule within may loue vnfainedly: And that in all exercises of piety, I may not onely draine nere vnto thee with my lips and eares, and outward man: but aboue all, with all the strength

strength  
desiring  
singleness  
heart vnto  
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thy Son, s  
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Strength & power of my minde,  
desiring moze to approue the  
singlenes and sincerity of my  
heart vnto thee, who seest in se-  
cret, then to purchase an opi-  
nion with men, who can see but  
the outside alene, and may soon  
be deceiued with shewes. This  
inward truth vouchsafe vnto  
me (O holy Father) not for my  
own sake, but for his sake, who  
both is truth, and came also in-  
to the world to beare witnesse  
to the truth, euen Iesus Christ  
thy Son, and my gracious Sa-  
uiour, Amen.

Against back-sliding in Reli-  
gion, and for increase  
of Faith.

O Eternall and Almighty  
GOD, thou hast in thy  
Word

Lord commanded, that we should take hærde of falling from thy grace, and thou hast there testified also, that the end of those which gos back from their stedfastnesse, after they haue once knowne and professed the way of righteousnesse, will be exceeding fearefull.

Be mercifull therefore vnto me (O Lord) I most humbly pray the, concerning this, I finde in my selfe great weaknesse, no power haue I of my selfe to persist in goodnesse. Many meanes also doe these euill dayes affoord, by which to draw me backward: corruption in opinion, wickednesse of example, all manner of reproach and scozne cast vpon sincerity, subtil persuasions

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of politike and carnall friends.

By these and the like, mee thinkes I feele in my selfe a great flaking & an abatement of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to grow doubtfull enen of those things which I sometimes embraced with fulnesse of perswasion: The exercises of godlnesse, hearing, praying, receiuing, meditation, conference, are not so sweete vnto mee as they haue bene. A strange kinde of dulnesse creepeth vpon mee, and I haue no such life and spirit in matters of Religion, as formerly I haue had: and to what a wooll full passe these things may come



come though I haue much  
 hope when I thinke vpon thy  
 mercy, yet well may I feare  
 when I looke vnto my selfe.  
 Great is thy goodnesse euen in  
 this I acknowledge, that thou  
 makest my heart within me to  
 smite me for these things, and  
 doest not suffer mee to runne  
 without stay, into that hellish  
 dolefull fall, in which I should  
 be soone plunged, if thou shouldest  
 once forsake mee. Doe on  
 I beseech thee, in thy goodnesse  
 towards mee, quicken vp my  
 dull heart, enline my too much  
 decayed and deaded affections,  
 re-enkindle those sparkes  
 which are euen vpon quenching,  
 and like utterly to goe out  
 vntlesse it shall please thee to re-  
 uine them. Settle my iudgement

stablish my thoughts,  
make firme my conscience:  
Enable me more and more to  
see the truth in matters of Re-  
ligion, and to discern things  
that differ, giue me an exerci-  
sed wit, to know both good and  
euill.

And together with an in-  
crease of knowledge, giue me  
also an increase of zeale, that I  
may grow in grace, and thriue  
in godlinesse, and goe from  
strength to strength, vntill I  
come to that measure to which  
thou hast appointed mee to  
come in Christ Iesus.

Let me not in these halting  
and decaying times, be carried  
away with euery winde of do-  
ctrine, through the craftinesse  
of those which lie in waite  
to

to deceiue. Suffer neither the  
 cares of the World to choake  
 thy graces in mee, nor vaine  
 pleasures to insnare mee, nor  
 euill examples to misleade me,  
 nor plausible perswasions to  
 inchaunt me, nor the contempt  
 of the times to discourage me,  
 nor mine owne slothfull and  
 sluggish nature to make mee  
 grow weary of wel-doing: but  
 cause me so to be in lone with  
 heauenly things, that I may  
 neuer satisfie my selfe with a-  
 ny measure either of know-  
 ledge or of prauise, but may ra-  
 ther still bee ashamed of my  
 selfe, that I make no better  
 proceedings, and so may ener  
 aime and strue vnto more  
 perfection.

To this end beget in me a  
 holy

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holy care of vsing all good  
meanes, by which to be esta-  
blished in iudgement, and more  
and more enkindled in affecti-  
on: such as are the hearing and  
reading of thy blessed Word,  
earnest praying, intentive and  
busie meditation, careful wat-  
ching ouer mine owne soule,  
marking and obseruing those  
who walke as becommeth the  
Gospell, following their faith,  
and imitating their holy and  
gracious conuersation.

And when I looke vpon  
worldly men, such as minde  
onely earthly things, and be-  
hold how they trauaile to in-  
crease in wealth, and to adde  
more and more to their out-  
ward state: and vpon godlesse  
persons, and see how they fall  
away

alway more and more, waxing  
 worse and worse, adding drunken-  
 nesse vnto thirst; let euen  
 this bee a spurre vnto mee, to  
 egge me on-ward in the waies  
 of godlines, that I may thinke  
 it a shame for mee, that carnall  
 men should bee more in loue  
 with the World, then I with  
 Heauen, & prophane ones more  
 eager in the service of the Di-  
 uell, then I in the aduancing  
 and promoting of thy glozy.  
 As thy promise, O Lord, haue  
 encouraged mee thus to pray,  
 so let it be thy gracious plea-  
 sure to accept my sute: so shall  
 my soule praise thee, and my  
 tongue exalt thy Name with  
 ioyfullippes, and that in Je-  
 sus Christ, thy Sonne and my  
 Saviour, Amen.

Against

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Against hardnesse of  
heart.

**V**hen I recount with  
my self (O God of all  
grace) the sundry punishments  
wherewith thou hast in thy  
most blessed Word, threatened  
to afflict the children of disobe-  
dience: among them all a hard-  
ned heart, a seared conscience,  
seemeth vnto mee the most  
wofull. Surely, not all the  
plagues of Egypt, nor all the  
botches of Iob, are worthy  
therewith to be compared: who  
can tremble at thy iudgements  
or value thy mercies, who is  
able to profit by the vse of thy  
Word, or to reape any benefit  
by the exercises of thy service:  
if this fearefull crust be grown  
vpon

vpon his secret parts: Take  
 away from a man a tender and  
 an appzehensiuē soule, a soft  
 and a yēlding hart, to wherein is  
 he better then the Horse or the  
 Asse, which haue no vnder-  
 standing: Lamentable there-  
 fore is the state of these euill  
 times, and miserable the con-  
 dition of the greatest part  
 now adayes, ouer whom this  
 dreadfull sicknesse hath spread  
 it selfe so vniuersally: And  
 wretched, O Lord, Would I  
 become, if thou shouldst leaue  
 me to my selfe, and giue me o-  
 uer to this raging euill: weake  
 I am in mine own nature, and  
 cannot withstand it; nay, my  
 hart is in it selfe prone vnto it,  
 and many, no small touches of  
 it, haue I often felt, and per-  
 ceined

ceined in mine owne soule : so  
 that I cannot but even quake  
 to thinke what a misery it  
 were, if thou shouldest ( as  
 thou iustly mightest ) suffer  
 these beginnings of spirituall  
 senselesnesse to increase , and  
 this course of inward hardnes  
 in the extremity thereof to  
 haue dominion ouer me. To  
 thee therefore, O heavenly fa-  
 ther, who onely doest know,  
 and who alone canst supply thy  
 childzens wants, doe I lift vp  
 my soule, to thee in this need-  
 ful time do I make my praier.  
 Thou art my strong rocke, to  
 whom I may in Christ Iesus  
 boldly resort, heare the voice of  
 my petition, and bee not deafe  
 towards mee : Preserve mee  
 by thy mighty power, as  
 from



from all evils, so from this especially: put into my bowels, a fleshly and melting hart, giue mee a tender and a feeling Spirit. When I heare of the power of thy wrath, let it strike an awe into mee: When thy great mercies, and the fulnesse of thy grace are made mention of, stirre mee vp to affect them, to hunger after them, and euen to long to enioy them: When I commit any sinne against thee, though it bee neuer so small, let my conscience smite mee, let it be a cause of sorrow and griefe vnto mee: when I consider and behold the sins of the times, and see what swarmes of people will needs be damned, O let it make my soule to weepe in secret, and my

my spirit within mee to be full  
of heauinesse.

When thy word is preached, make it vnto mee a word  
of power, that I may feele how  
it entreteth through, euen to the  
diuiding of the ioynts and the  
marrow, and how it is a dis-  
cerner of the thoughts and in-  
tents of the heart: and that so  
I may receiue it with all reue-  
rence, and with meeknesse, and  
may perceiue my natural stub-  
bornnesse to be more and more  
beaten downe and subdued by  
it. Suffer mee not slightly to  
passe ouer any euidences either  
of thy iustice or of thy grace,  
but grant me to indeanour to  
make vnto my selfe a holy vse  
of every accident.

Let mee neuer stoppe my eares to the word of holy aduice, nor harden my neck when I am reprovèd : rather let mee desire to be admonished, knowing that if the righteous smite, it shall bee a benefit vnto mee : make mee to feare & resist euen the beginnings of sin, remembering how suddenly a hardened heart will creepe vpon mee, if euill be wilfully giuen way to.

Euery small taste of grace, cause mee to make much of it, and labour to increase it : let me ouer feare my selfe, lest I should be hardened through the deceitfulnesse of sin, and still pray vnto thes, to bee shielded and preserved from it. There is no so great an enemy to the soule as is security, neither is

a reprobate sense at any time  
so neere, as when it is least sus-  
pected, or least thought on:  
¶ then, I beseech thee, remoue  
farre away from me this spirit  
of neglect, and grant that I  
may stand vpon a continuall  
watch, for the preventing of  
this pleasing, but yet killing  
misery: and make me to grow  
more & more in the feeling and  
bewailing of mine owne cor-  
ruptions, and in the desire and  
fast & apprehension of thy hea-  
uenly mercies: and that in and  
for Christ Iesus sake, whose  
blood is the alone purger of the  
conscience, & the principal soft-  
ner of the heart: to whom, O  
thou my soule, doe thou stie  
with thy self to giue praise and  
glory, now & for ever, Amen.

¶ 3

Against

Against vncleane lusts, and for  
the suppressing of all vici-  
ous and vnchaste af-  
fections.

**M**ost true, O Lord, doe  
I finde that by continu-  
all experience, which thy word  
hath said, namely, that the  
heart of man is wicked aboue  
all things, and that the imagi-  
nations thereof are only euill:  
out of it doe proceed many de-  
filements of the outward man.  
This haue I felt, and doe yet  
feelee in many particulars, euen  
how the Law in my mem-  
bers, rebelling against the  
law of my minde, leadeth me  
captiue vnto the law of Sinne,  
so that I am both hindered from  
the good which I affect, and  
drawen

drawen euen head-long into that euill which I most abhor: Neither haue I in any one thing more cause to acknowledge and to complain of this, then in those inordinate and unruly motions which are directly contrary to that holynesse and honour, in which every one of vs is bound by thy sacred word to possesse his bestell. The lusts of concupiscence are exceeding violent, and doe euen consume and wast within mee (like some raging fire) all religious and holy motions.

Such a doe haue I to temper my selfe from euill filthynesse: many a time hath the diuel, who knoweth my weaknesse, and lieth in wait to de-

noure, much endangered mee :  
 Nay, O my most gracious  
 God, had it not bene for thy  
 restraining hand, doubtlesse  
 this sinne, even in the extre-  
 mity thereof, had long since  
 preuailed ouer mee. It is thy  
 great mercy, which hath  
 stopped me, when I haue ben  
 almost foiled in the combate  
 with this loathsome sin : And  
 great cause I yet haue, to be  
 zealous of my selfe, perceiuing  
 such an army, and euen a very  
 legion of vncleane desires to  
 fight against my soule. But in  
 thee is my hope, O thou most  
 holy Lord, to thee doe I cry  
 and from thee doe I expect re-  
 liefe in this great necessity.

Fortifie my flesh (I hum-  
 bly pray thee) by thy mighty  
 Spirit

Spirit, crucifie my lusts, suppress my boyling and vnruly motions, slake and quench in mee this vnlawfull heate, sanctifie mee throughtout, that my whole spirit, and soule, and body may be kept blamelesse to the end. Plant in mee a deepe detestation of this abhominable euill: let mee ever remember that thou seest in secret, and that all things, though neuer so closely carried befoze man, are naked in thy sight, and that ( according to thy Word ) whoremongers & adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to break forth vpon the Childezen of disobedience.

And whereas, O Lord, I

B 5 haue



hane sometimes in my priuate thoughts imboldened my self to this sin, in hope of liberty and opportunity for repentance after it, restraine in mee this intollerable presumption, and cause me to know that the sinne of whozedom hath this speciall effect, even to take away the heart, & to leade a man on, who is once ensnared, like an ore that gorth to the slaughter, and as a foale to the stocks for correction; without any knowledge or thought that hee is in danger. Make mee also careful & diligent, and constant in the vse of all good meanes, for the preventing of this inticing wickednesse; let me be industrious and painful in the place and calling wherein thou

hast

hast let me, idleness being  
such a breeder of uncleannesse.

Teach mee to make a con-  
nant with mine eyes, that lust  
may not creep in by those win-  
dowes into my inner man: to  
be gracious in my speech, for  
bearing all filthy and wanton  
talke, sober in my attire, mo-  
derate in my diet, carefull to  
cut off all superfluous pam-  
perings of the flesh, choire of  
my company, watchfull ouer  
mine owne heart, taking heed  
of chreishing or entertaining  
the smallest motion; mindfull  
of my profession, and of him to  
whom I am coupled by faith,  
remembzing what an indigni-  
ty it shall be to take the mem-  
ber of Christ and to make it  
the member of an harlot.

Give

Giue me a reuerend respect,  
and a sober vse of the honoura-  
ble estate of mariage, which  
thou hast ordained as a reme-  
dy against this shamelesse ini-  
quity. And aboue all, let my  
soule neuer cease to cry vnto  
thee, who art ready to be found  
and who neuer deniest the  
sutes of those, who present  
their prayers vnto thee in the  
mediation of that vndefiled  
and spotlesse Lamb Christ Je-  
sus, to whom with thee and thy  
al-sanctifying Spirit, be glorie  
and praise throughout al gene-  
rations for ever, Amen.

A

Against maliciousnesse, hardnesse to be reconciled, and desire of reuenge.

**O** Almighty Lord G O D, when I looke into thy Word, I therein do daily see it to be thy will, that in as much as lieth in vs, we should haue peace with all men, and that vniity should bee as deere vnto vs, and so precious in our eyes, that wee ought to seeke it, and to ensue it, and euen to vndergo some hard conditions to obtaine it. But when I returne backe to the view & beholding of mine owne heart, I finde there an absolute and a very stiff resistance hereunto; I cannot perswade my selfe to passe by offences, or to breake  
off

off strife, or to be pacified to-  
wards those from whom I  
haue receiued wrong. The  
hope of reuenge is euen sweet  
vnto me, sit seemeth to me that  
I could be content to beare any  
charge, or to indure any paines  
for the wreaking of my displea-  
sure vpon my aduersaries. My  
very sleep departeth from me, &  
I forget euen my profit & ease,  
while I am casting and study-  
ing with my selfe, how to re-  
uenge. The offers of peace are  
loathsome vnto me, neither am  
I well pleased when I am per-  
swaded and moued to desist.

Truth it is (O Lord) that  
I cannot iustifie this my im-  
placable and reuengefull dis-  
position: albeit it is sometimes  
pleasing to mee, so that I take  
thought,

thought, and plot how to accomplish it, yet when I cal my selfe to account, I cannot approve it. Thus am I much distracted: Religion brgeth me to suppress it, corruption engeth mee forward to aduance it. So often as I thinke vpon thy revealed will, I feele my selfe bound to refozme it: But when I againe consult with flesh & bloud, me thinketh I see many reasons to maintaine it. One while I thinke, Oh how shall I answer the Lord if I doe not forgiue; Another while againe I imagine, How shall I liue among men, if I shew my selfe so easie to put vp wrongs; Let not the Sun goe downe vpon thy wrath, saith the spirit: Suffer not thy

thy selfe to bee abused, saith  
 the flesh. Forgiue, and thou  
 shalt bee forgien, saith the  
 Lord: Beare one wrong, and  
 bee sure of many, saith the  
 world: Whither now shall I  
 turne me, being thus tossed vp,  
 on the waues of such contra-  
 dicting thoghts: where should  
 I hope to finde fauour, but  
 with thee (O Lord) who art  
 the God of peace, and whose  
 spirit is the spirit of Peace:  
 Doe thou, I beseech thee, de-  
 termine this combate, giue  
 victorie to thy truth: And let  
 the loue of peace be strong, and  
 preuaile against the desire of  
 contention. Let me neuer looke  
 more what thou commandest,  
 then what my owne corrupted  
 heart affecteth: what my owne  
 offences

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offences are against thee, then  
what the trespasses of others  
are against my selfe: what shall  
bee acceptable in thy sight, then  
what shall uphold my supposed  
credit before men. Enable mee  
to a serious meditation of the  
freedome of thy great loue in  
Christ. Wee, O Lord, had of-  
fended thy Majesty, and thou  
mightest haue gotten glory to  
thy selfe by our eternall con-  
demnation: yet it pleased thee  
to offer thy grace vnto vs, and  
euen to seek vs, and to beseech  
vs by thy Ministers to bee re-  
conciled, and to tary and wait  
for our repentance, & to beare  
with our stubboynnes, though  
we haue often euen with scorn  
reiected thy kindnesse.

Who am I then (O most  
gracious



gracious God) that I should  
 be so stiffe towards men, ha-  
 uing found in thee towards  
 mine owne soule such an vn-  
 speakable readines to forgine?  
 What be all the iniuries that  
 man can do to me, in respect of  
 one of my smallest sinnes a-  
 gainst thy Maiesty: Or how  
 can I come vnto thee with a  
 hope of mercy to mine owne  
 soule, when I find such an im-  
 placable disposition in mee to-  
 wards my brother?

Oh then, I beseech thee, a-  
 bate in me these swelling spi-  
 rits, repressle these motions  
 and inclinations tending to re-  
 venge, stay mee from encroa-  
 ching vpon thy office, to whom  
 onely vengeance doth belong.  
 Giue mee a calme, a courteous,  
 and

and a gentle hart. Let the same minde be in me, which was in Christ, who when he was reuiled, reuiled not againe, but prayed for his persecutors, and laid downe his life for his enemies: So teach me, I pray thee, to beware of rendring euill for euill: make mee rather to seeke how to overcome euill with goodnesse, knowing and perswading my selfe, that howsoeuer the World may thinke it basenes or simplicity in mee, to be thus easie to forgive, & patient to endure, yet it shall bee a pledge to my soule, that my sinnes are pardoned with thee, and that I am made like the image of Christ.

And among other things, neuer let mee forget how odious

ous all my prayers and deuotion, of what kinde soeuer, will be in thy sight, so long as my heart is full of unreconciled thoughts against my neighbours: that so, euen in love to my selfe, and in desire of mine owne good, I may put on the bowels of mercy, chusing rather to be a loser here among men, then to make my prayers loathsome vnto thee.

Loke (O Lord) vpon the prayer of my lips, and fulfill, I beseech thee, the desire of my soule both in this, and in all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee and our soules, Iesus Christ thy Son, and my Saviour, Amen.

Against

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Against pride and the affectation of excesse and nouelties in apparrell.

**I**nfinite, O Lord, are the beguiling enticements of this excessive age, and many bee the bewitchings of these wanton times. Diuers things are there very effectuall and poworable to corrupt: But hard is it to finde whom to follow, or in whose steps to tread for ones better furtherance vnto godlinesse. Among other the farrespreading evils of this sinfull daies, oh how intolerable is the pride and vanity of all estates: How excessive and how toyish are the habit & the apparrell of the greatest part: who keepeth himselfe within the lists of his  
abili.

ability, or within the limits of his calling? How are our men, as it were transformed into women, by their lasciuious and effeminate attire: and how be our women quite degenerate from their sex, and from the modesty thereof, by their mannish complements? This thou seest, O Lord, and forbearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy soule shall in time be anenged on this sin, and thou wilt punish it, even as of old thou didst the pride of Sodom, and the hantinesse and banity of Ierusalem. How much then the more woefull is my case, and the more abominable my sinne, who knowing the

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the lothfomenesse of this foule  
disease, doe yet ioyne with the  
times therein, and run into the  
same excelle that others doe?

**O** Lord, how apt am I to fa-  
shion my selfe to the common  
course: how easily am I over-  
carried with this humour of  
new-fanglednes: How much  
haue I wasted vpon the super-  
fluous decking of this earthly  
tabernacle, by which the bow-  
els of many of thy poore distres-  
sed Saints might haue bene  
greatly comforted?

How many good houres  
haue I spent in trimming this  
outward sheath, which might  
haue ben much better be-  
stowed vpon the ordering and  
beautifying of my soule: How  
often haue I bene more bu-  
sied

used how to set out my selfe before men, then how to become gracious before thee: O Lord, if thou shouldst bee straight to marke and to punish these things, what am I that I should endure it?

Blessed be thy Name, who hast dealt thus mercifully with mee, as not to giue me ouer to this vanity, or leaue mee to the practise of it without remorse. I beseech thee humble mee with beholding it, make my heart mourne within mee, that being a professor of godliness, I should yet liue and take delight in such a grosse enormity: Make mee to vow against it, and to cast it from me even with indignation, as a menstruous cloth: Stirre me

bp

bp, moze to seeke the decking  
of my inner man with grace,  
then the pranking of my body  
with gay attyre: encline my  
heart to looke rather after the  
robe of righteousnesse, then  
the garments of excelle: for  
the cloake of zeale, the girdle  
of verity, the shewes of the pre-  
paration of the Gospell of  
peace, and that holy instruction  
which shall be a comely orna-  
ment to my head, and a chaine  
to my necke, then these pain-  
ted trinkets, which shall perish  
with their vse, and are nothing  
but the badges of pride, and  
bailes of lusts, and the cherish-  
ers of idlenesse. Make mee to  
remember, that the shame of  
sin, did first beget the necessity  
of cloathes, and that therefore

¶

appa:



apparrell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eyes from looking vpon my selfe, to the serious beholding of others wants, & let it bee my practise to cloath the naked, and to giue their loynes occasion to blesse mee, because they haue bene warmed by my charity.

Let me euer not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober carriage, following their gravity, and framing my selfe to their example.

Cause mee to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my  
lying

lying downe in the grane, and  
my making my bedde in the  
darke, vpon my naked stan-  
ding before the tribunall seate  
of Christ, that so my mind may  
more and more bee estranged  
from these outward garni-  
shings, and may chiefly seeke  
for that white rayment, the in-  
nocency of thy Son, by which  
the filthy nakednes of my soule  
may be couered, and I presen-  
ted without spot before thee.

I lift vp my soule to affect  
this happines, and that for his  
only sake, who being the bright-  
nes of thy glory, was yet plea-  
sed to become without beauty,  
and to hang naked on the  
crosse, to the end that he might  
hide our sinnes from thy sight,  
euen Iesus Christ, Amen.

A Prayer of humiliation and sorrow, after some speciall sinne committed.

**O** My God, I am asbamed and confounded to lift vp mine eyes vnto thee: mine iniquities are increased ouer my head, and my trespasses are growne vp vnto the Heauens. I must needs wonder at thy great forbearance, that I am not even swallowed vp, or swept away with some extraordinary iudgement.

And now, O Lord, especially, hauing so grossly sinned against thee, and done so great an euill in thy sight: How haue I (vile wretch that I am) wounded mine owne conscience? How haue I lard my selfe

selfe open to the malice and  
 mischief of the diuell: What  
 a disgrace and slander haue I  
 brought vpon my Profession:  
 What an offence and scandall  
 haue I giuen vnto others:  
 What a ioy will this be to the  
 wicked, that they haue now  
 by mee gotten something to  
 speake euill off: But (aboue all  
 O Lord) how haue I disho-  
 noured thee, whose fauours  
 haue been so many, and so con-  
 tinuall towards mee: I know  
 not with what names and  
 tearmes to set out my sinne,  
 sufficient to expresse the hay-  
 nous and hideous nature ther-  
 of. When I thinke vpon thy  
 patience, vpon the meanes of  
 grace which thou hast affoorded  
 mee, vpon the light of know-  
 ledge,

ledge which thou hast giuen  
me, vpon the good motions (as  
it were so many gracious ad-  
uertisements) which thou hast  
from time to time stirred vp  
in mee, vpon the profession  
which I make, vpon the sun-  
dry promises & vowes of bet-  
ter obedience with which I  
haue tied my selfe vnto thy  
Majesty, vpon the diuers ad-  
monitions which (by thy pro-  
vidence I know) haue bene  
blesed to mee by thy seruants,  
purposely to preuent and to  
stop this euill in me: me thin-  
keth I may call it rebellion,  
(which is as the sinne of witch-  
craft) or presumption in the  
highest degree. And yet (O  
Lord) I feele such a benum-  
mednesse to creepe vpon mee,  
such

such a hardned crust. to growe  
vpon my secret parts, that al-  
beit I see my sinne, and know  
it to be exceeding great, neuer  
thelesse I cannot so bemoane  
it, so lament it, so grieue for it,  
so detest and abhoze it as I  
should.

Smite (O gracious God)  
smite, I beseech thee, my stinty  
heart, make it euen to melt  
within me at the sight of mine  
owne transgressions: settle  
in it that godly sorow which  
causeth repentance vnto salua-  
tion. Vmble my soule vnder  
thy mighty hand, and suffer  
mee not to freeze in the  
degrees of mine owne cor-  
ruptions.

Make mine head full of wa-  
ter, and mine eyes a fountaine

of teares, which may runne  
 downe like a River, day and  
 night: O let me take no rest,  
 nor suffer the apple of mine  
 eye to cease: cause me to powze  
 out my heart like water before  
 thy face, that I may by all  
 meanes testifie the vntained  
 griefe of my soule, that I haue  
 so displeased thee. And grant  
 (O Lord) that I may not sor-  
 row so much because of Hell  
 and condemnation which I  
 haue made to be due vnto mee:  
 but that my chiefe vexation  
 may be to thinke how I haue  
 abused thy mercy, and requited  
 thy exceeding loue with so  
 foule a trespasse.

Withall (O most gracious  
 Father) seeing there is mercy  
 with thee, and that thou hast  
 no

no desire that the wicked  
 should die, giue me leaue to be-  
 come a suter vnto thy grace,  
 not in mine owne name (for  
 what am I that I should presse  
 into thy presence?) but in the  
 name of thy dearest Sonne, the  
 alone Mediatour, and the one-  
 ly peace-maker of his chosen.  
 I most humbly beseech thee for  
 his sake to haue mercy on me:  
 O Lord, a plaister of his blood  
 shall be a most soueraigne me-  
 dicine, to cure my running and  
 rotten and festered sores. His  
 stripes and wounds are of an  
 healing nature: No soaps nor  
 nitre of mine owne tempering  
 can purge away my filthinesse:  
 onely his blood hath that scou-  
 ring force, that it can make  
 scarlet and crimson sinnes



as white as woll. O then I  
pray thee, wash me thoroughly  
from mine iniquity, and accor-  
ding to the multitude of thy  
compassions, cleanse me from  
my sinne.

Turne thy face from mee,  
and from my hateful and enor-  
mous course, and look vpon the  
perfect and vnspotted righte-  
ousnesse of thy Sonne. Sup-  
ply my emptines, out of his in-  
finite fulnes, the depth where-  
of cannot be fadomed, nor the  
store thereof consumed. Couer  
my vncleannesse with the robe  
of his holinesse, even with the  
garment of saluation, with  
which thou deckest and timest  
thine Elect. And albeit I am  
of all others which either haue  
bene, are, or shall be, the most

vn-

vnworthy: yet vouchsafe to  
certifie my soule of thy grace  
and fauour by the secret teach-  
ing of thy holy Spirit; make  
me to feele inwardly the ioy of  
thy saluation. Restore to mee  
that sweet taste of thy loue  
which I was wont to haue,  
and which I now haue robbed  
my selfe of by this my disobe-  
dience towards thee.

Let the apprehension of my  
sinne be tempered with a com-  
fortable application of thy  
mercy, that I may hold an euen  
course betwixt fearelesse secu-  
rity and faithlesse despaire: be-  
holding at once, both my vilen-  
esse to humble mee, and the  
riches of thy grace to reuiue  
mee.

And, as an euidence of thy  
loue

loue in this behalfe, strengthen  
 mee by thy grace, to the ma-  
 king of the best vse of mine  
 owne corruptions. Grant that  
 the thought of them may kill  
 in mee all pride of heart, and  
 may make mee to abase my  
 selfe, and to become euen vile  
 in my owne sight. Grant mee  
 to be hereupon the more watch-  
 full ouer my course, the more  
 diligent to auoide all induce-  
 ments and inticements vnto  
 these or the like evils, the more  
 apt to be taught, the more wil-  
 ling to be admonished, the  
 more forward to beg thy assi-  
 stance, and the more charita-  
 bly compassionate towards o-  
 thers, rather pittying and be-  
 moning, and praying for, then  
 censuring their infirmities.

And

And Lord suffer me not, I  
 beseech thee, to satisfie my selfe  
 with this, that I haue once  
 made some shew of humillati-  
 on & sorrow for my falles, but  
 grant I may increase in the  
 performance of these duties,  
 and may euery day renewe and  
 enlarge my repentance for par-  
 ticular slips, growing still in-  
 to a deeper detestation of my  
 finnes, and desiring with more  
 and more earnestnes, and str-  
 uing, to be renewed in the spirit  
 of my minde: that so being  
 cleansed from all filthines both  
 of the flesh and spirit, I may  
 grow by vnto full holinesse in  
 thy feare, through Christ Je-  
 sus, in whose name onely I  
 commend vnto thee my re-  
 quests, and for whose sake thou  
 hast

hast promised to deny nothing  
to thy Seruants, So be it.

A Prayer in respect of death,  
needfull at all times, but espe-  
cially in sicknesse.

**O** God, the God of the spi-  
rits of all flesh, and which  
hast the keyes of Hell and of  
death: thou hast prepared them  
both, and thou rulest them  
both at thine owne pleasure:  
I beseech thee be mercifull to  
a poore trembling and weake-  
hearted sinner, and bouchsafe  
to preserve me from the hor-  
ror and extremity of dread, into  
which I am euen now ready  
to fall.

When I consider (O  
Lord) how that I dwell in a  
house

house of clay, my foundation  
being in the dust, and that I  
must ere long make my bed in  
the darke, saying to corrupti-  
on, Thou art my Father, and  
to the worme, Thou art my  
Mother, and my Sister: **W**  
how my belly trembleth, and  
what a kinde of rottennesse  
commeth into my bones: my  
spirit seeming to saile me, and  
my heart within me being fil-  
led with dismasednesse. Espe-  
cially when I thinke vpon the  
iudgement that commeth after  
it, and the straitnesse of that  
account which I am instantly  
to be called to, and vpon those  
everlasting chaines vnder  
darknesse, in which the wicked  
are reserved vnto the last sessi-  
ons, I am then even so over-  
whelmed

whelmed with amazednesse,  
 that I seeme to my selfe for the  
 present, not to know where  
 to find any true refreshing. I  
 am told by thy blessed and not  
 deceiuing Word, that the sting  
 of death is mine owne sinne,  
 and with it I daily feele my  
 selfe goared and galled, and  
 wounded so exceedingly, that  
 (mee thinketh) to mee (poore  
 wretch) there can be no hope  
 of recovery, but death must  
 needes be as a passage to leade  
 me into the bottomlesse prison  
 of hell.

Raise vp (O Lord, I be-  
 seech thee) these my sad and vn-  
 quiet thoughts, teach me how  
 to ouercom these discouraging  
 and killing perplexities, that  
 death may not bee vnto mee  
 as

as a King of feare, nor I as  
one of the wicked, whose hope  
doth perish with their breath,  
and the candle of whose com-  
fort is put out, when thou art  
pleased to take away their  
Soule. Reuieue my memozy,  
that I may cal to mind, & com-  
fortably ponder those things  
which thy sacred Word hath  
taught mee: namely, how the  
nature of death is cleane alte-  
red to thy seruants, the King is  
plucked out, and it selfe is swal-  
lowed vp in victozy. To them  
the comming thereof shall bee  
a time of discharge, they shall  
by it be freed from sicknesses  
of body, from anguishes of  
spirit, from all possibility of  
sinning against their GOD,  
from the tedious and discon-  
tenting



tenting society of the vngodly: their flesh shall rest in hope, their graues shall bee vnto them as beddes of ease, being sweetened and seasoned by the buriall of their Saviour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome to the fellowship of beleauers, to the spirit of iust and perfect men: so shall they bee with Christ, which is best of all.

This (O Lord) is the happinesse which commeth by death vnto thy chosen: O what are all the most tormenting sicknesses, the bitter pangs & sorowes of the grane, vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of riches?

treasur? :

teousnesse: What is a momentary yielding of the body to consumption in the dust, in comparison of the everlasting preservation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mighty working of thy beloued Sonne, be fashioned like vnto his owne glorious body, and so both bodies and soules be for ever with him in his Kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse, proceeding from the guilt of sinne, may be turned into a cherefull expectation, and euen a longing for the day of my dissolution.

And

And, lest I should beguile my owne soule, in laying claime to that spiritual refresh- ing which belongs not to mee, make mee to labour for those assured evidences and vnde- ceiving. fore-runners of a hap- py departure.

I know, O Lord, that if I live heere without conscience, I shal surely die without com- fort. Holinesse heere is the way and path to sature happi- nesse. I must seeke to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against Satan, a- gainst the world, against mine owne corruption, I must faith- fully fulfill my course, and per- forme the service to which thou hast appointed mee. I must

must know thy truth, and keep the faith in soundnesse and sincerity to the end: otherwile it will be in vaine to expect a Crowne of righteousness.

I must come to the first Resurrection, or else I shall neuer escape the second death. Grant me therefore grace (I humbly pray thee) to serue thee in holynesse and righteousness all my dayes, and to endeavour alwayes to haue a cleere conscience towards thee, and towards all men: Kill my corruption in mee, that I may be euen dead to sinne, but aloue to thee in Iesus Christ.

And because, if I liue after the flesh, taking thought for it to fulfil it, I shall die: therefore I beseech thee, to mortifie the  
deeds

deeds of the body by thy Spirit  
that so I may haue my fruit in  
holinesse, and my end eternall  
life.

Teach me often to number  
my dayes, and to consider the  
vncertaine certainty of my  
end, that I may die euen every  
day, still looking and still pre-  
paring for my change, and ma-  
king account that each day  
may be the day of my dissolu-  
tion.

Strengthen also my weake  
and faint faith, make mee  
strong in thee, and in the pow-  
er of thy might: seale mee  
with the holy spirit of promise,  
as with the earnest of my hea-  
uenly inheritance: That so  
no anguish of hellesse may  
discourage mee, no pang of  
death

death dismay mee, no assault  
 of Sathan overcome mee: but  
 that come death when it will,  
 or in what maner it shal please  
 thee, I may boldly (through  
 Christ) commit my soule to  
 thee, as vnto a faithfull Crea-  
 tor. Grant me this comforta-  
 ble blessing, for his sake, who  
 died to free me from death, and  
 from him that had the power  
 of death, even for Christ Iesus  
 sake, Amen.

A prayer more especially fit-  
 ted to the state and oc-  
 casions of a sicke  
 person.

**O** Most mercifull and gra-  
 cious God, thou whose  
 prouidence reacheth into the  
 most

most with-drawne and solitary  
places, and which causeth the  
beames of thy fauour to shine  
euen vpon chiefe sinners,  
bouchsafe to cast thy compas-  
sionate eye vpon thine afflicted  
creature, whom thou hast laid  
vpon this bed of sicknes. Iust  
(O Lord) it is with thee thus  
to chasten mee: Say, if thou  
shouldest crush my body into  
many peeces, and suddenly  
plunge mee into hell, it were  
no moze then my due desert.  
What a stained sinner am I  
by nature, stript of all goodnes,  
and easie to be wrought vnto  
any, euen the vilest euill?

What a world of trespasses  
haue bene since committed  
by mee, notwithstanding the  
greatnes of thy patience, and  
the

the variety of god meanes  
which thou hast bled both to  
informe and guide mee vnto  
godlinesse: I will not there-  
fore (O Lord) I dare not, I  
cannot plead against thee: It  
is my duty rather to magni-  
fie thy mercy, who art pleased  
so mildly and so fatherly to  
correct mee, it being free to thy  
iustice, to cut me off, as an eare  
of Corne, and to giue me ouer  
to the Prince of darknesse, and  
to leaue mee for ever to that  
wofull Kingdome of eternall  
misery.

Unworthy I am (I most  
willingly confesse) because of  
my former slacknes and cold-  
nesse in this duty of calling  
vpon thy name, to haue any  
small accesse into thy presence:

¶

¶ Pet



Yet, seeing thou art wont euer-  
more to respect the truth of  
thine owne promise, then the  
desert of those which pray vn-  
to thee: therfore I beseech thee,  
which art pleased to call thy  
selfe, The hearer of Prayers,  
to hearken vnto the hearty  
and unfained desire of my  
soule. Sanctifie vnto me (O  
Lord) this present sicknesse, let  
it be as thy schoule, in which I  
may truly feare to know my  
selfe more effectually then here-  
tofore.

Take me to consider serious-  
ly that all paine and griefe is  
but the fruit of sinne, and that  
as all sicknes naturally makes  
way for death, so death (in it  
self) is the fore-runner of eter-  
nall condemnation. Blesse  
this

this thought and this meditation so vnto me, that I may make it my first care now in this visitation to seeke peace and assurance of reconciliation with thy Maestty. To this end giue me a deepe touch, and a sensible vnderstanding of my sinnes by-past, take from me all guile of spirit, all disposition to flatter or to sooth vp my selfe, or to lessen either the number or quality of mine iniquities: Cause me euen to breake and plough vp my heart, to search and to trie my wayes: that so out of the abundance of my feeling, I may poure out a most plentiful and sincere confession before thee. Let me remember it to be in vaine, to

seeke to hide that from thee,  
which thou ( befoze whom all  
things are naked and open )  
doest know moze fully and  
moze directly then my selfe:  
and that the discouery and lay-  
ing open of my finnes, is the  
next way to find thy mercy in  
forgining them.

Adde withall that strength  
vnto my scant and smoking  
faith, that I may, amide the  
sight of mine owne transgres-  
sions, lay hold vpon the me-  
rit and fulnes of my Saviour.  
Make me heartily to disclaime  
all hope of helpe by my selfe, or  
any other creature in Heauen  
or Earth whomsoever, and to  
cast all my burden vpon him,  
who by himselfe hath purged  
sinne, and whose death is an  
absolute

absolute and an all-sufficient sacrifice for the guilt of all belouers. And that I may feele my selfe knit and vnitied vnto him so shall I, in and by him, bee presented blamelesse to thy Majesty.

And because (O Lord) I am full of imperfections, and there is in my nature much weaknesse and a great deale of frowardnesse, and readines to repine and rebell against thy ordinance, therefore furnish mee with necessary graces, and with all such gifts as thou knowest to bee fit for my present case: Endue mee with patience, to beare whatsoener it shall be thy pleasure to lay vpon mee, and meekly to submit my selfe to thy most wise

appointments: Assure me that thou which knowest wherof I am made, and that I am but dust, wilt not oppresse me with moze then thou shalt giue mee strength and power to endure. Let me not desire life, otherwise then for the further advancement of thy glory. Subdue in mee all loue and liking of this present World, grant that the hope of the glory which shall be shewed hereafter may be so strong within me, that all things may seme vile vnto mee in comparisson thereof. Make mee comfortably capable of the aduice and counsell of my Christian friends, which in their loue shall goe about to refresh my soule.

Make

Make me able also to speake profitably and for good to those that belong vnto mee. Put vpon me, and in mee, charitable affections and thoughts, to, and concerning others, being ready to satisfie where I haue failed, & to remit, euen where I haue receiued the greatest wrong.

Prepare mee to my last conflict, and strengthen me against Satans assaults, that in despite of his malice, yet I may still hold mee fast by thee and resolute, though thou slay mee, yet to trust vpon thee.

And because (such is thy great goodnesse to vs thy poore creature) sickness doth not alwaies exercise his full strength

vpon our bodies:therfore giue  
 mee (I beseech thee) that wis-  
 dome to make vse of euery  
 breathing, and of euery little  
 time of ease which thou doest  
 affoord me, that in it I may  
 gather strength against the  
 times of greater anguish.

Bring still into my minde,  
 those things which I haue  
 from time to time learned by  
 thy word, that thereby I may  
 be quickned and find comfort  
 in my greatest need. And al-  
 wayes (O Lord) as the time  
 of departure shall approach,  
 so let my soule draw nerer  
 vnto thee, my heart powerfull-  
 ly crying, when sicknesse shall  
 take away the vse of my tong,  
 Into thy hands I commend  
 my Spirit: Come Lord Iesu,  
 come

come quickly. And when death hath parted my Soule from my body, let thy Angels (which doe alwaies by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the blood of thy Sonne hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, be praise and thankes, giuing now and evermore, Amen.

At the very point of  
Death.

**O** Lord God of my saluati-  
on, who hast thy dwelling  
on high, and yet abasest thy  
selfe to behold the things in  
Heauen



Heauen and Earth, vouchsafe  
( I most humbly pray the ) to  
take notice of the sighes and  
groanes of thy poore vnwor-  
thy seruant. The snares of  
death haue compassed mee, and  
the griefes of the grave haue  
caught me. I am weakened and  
sore broken, mine eyes is sor-  
rowfull thzough mine afflic-  
tion, my bones are brered, my  
heart panteth, my strength fai-  
leth mee, and is dried vp like  
a potsherd, my tongue clea-  
ueth to my iawes, mine ar-  
rowes haue light vpon me, and  
haue euen drunk vp my spirit.  
I am bzought to the gates of  
the pit, and to the dust of death:  
I see that mine habitation is  
departing, and is in remouing  
from mee like a shepheards

Tent,

Went, thou art euer ready to  
cut off my life like a Cleauer.

The pangs which are vpon  
mee are vnspeakeable: If my  
strength were the strength of  
stones, or my flesh of brasse, I  
could not continue to endure  
them.

Before thee therefore, O thou  
most gracious Father, doe I  
pouze out my whole desire:  
to thee do I declare my paine:  
forsake mee not, O Lord, bee  
not thou farre from mee, my  
God, my hope is euen in thee.  
Thou makest the wound, and  
bindest it vp: thou smitest, and  
thy hands make whole: thou  
bringest downe to the graue,  
and thou raisest vp.

Oh ponder my wordes, and  
looke vpon the sorrowfull sigh-  
ings

ings of mine afflicted Soule:  
 Poure the oyle of gladness in-  
 to my bruised Spirit: as the  
 strength of my body doth de-  
 crease, so make the feeling of  
 thy love in Christ Jesus to in-  
 crease: Assure my soule that  
 thou hast cast all my sinnes be-  
 hinde thy backe, and that there  
 is a firme & vnalterable peace  
 made betwixt thee and mee by  
 thy deare Sonne, who is the  
 Prince of Peace. Let thy spi-  
 rit witness to my spirit, that  
 the sting of death is prilled out,  
 and the head of him who had  
 the power of death, that is, the  
 diuell, so bruised, that neither  
 of these shal bring any the least  
 annoyance to my Soule, that  
 I may in a kinde of holy man-  
 ner, triumph ouer them both,  
 and

and say, Oh death where is  
thy sting? oh graue, oh hell,  
where is thy victory?

Rebuke Sathan, I beseech  
thee, that he may not interrupt  
my comfort, nor steale from  
mee those gracions pledges of  
thy loue which thou hast giuen  
mee. Cleare the eyes of my  
faith, that I may euen see (with  
Steuen) the Heauens open,  
and the Sonne of man stand-  
ing at thy right hand, ready  
to receiue mee. Giue me that  
inward ioy in the Holy Ghost,  
and that comfortable taste  
of the powers of the World  
to come, that I may euen for-  
get my present anguish, and  
may quietly endure all, for  
that infinite happinesse which  
is set befoze me. Let me euen

long

long for my appointed time,  
as the servant longeth for the  
shadowe, & as the hieeling lo-  
keth for the end of his worke:  
Let this life be vile before mee  
in comparison of eternall life:  
and although the society of my  
friends hath beene, and yet is  
sweet vnto me, yet so fix my  
heart, I pray thee, vpon the  
fellowship of the spirits of iust  
and perfect men which are in  
Heauen, that my whole desire  
may be towards it. And when  
these encreasing thowes and  
pangs, these faint and consu-  
ming fittes which are now  
come vpon me, shall haue en-  
feebled my tongue, and depri-  
ued mee of speech, yet then let  
thy Spirit within me make  
request for me, with sighes  
and

and groanes, which cannot bee  
expressed, euer crying, Lord  
Iesu receiue my soule, O Lord  
receiue my Spirit: And so  
(Lord) let death be to me, euen  
as the Angell was to Peter, a  
guide to leade mee out of pri-  
son, into liberty, a messenger  
sent from thee to conuey mee  
from this vale of teares, into  
eternall blisse: and that for his  
sake, who hath sweetned the  
grane with his owne body,  
and destroyed death, by subie-  
cting himselfe vnto mortality,  
and now sitteth at the right  
hand of thy Throne, euen Je-  
sus Christ, the very anchor of  
my soule, and the foundation  
and staffe of my hope, Amen.

Addi-

A direction for those who desire to performe the christian duty of Prayer, on the behalfe of a sicke friend, or neighbour whom thy come to visite.

**V**Ve are vnworthy (O Lord) to speak vnto thy maiesty, either for our selues or others: yet this duty lying vpon vs by command, & hauing a promise annexed thereunto, we are bold in Iesus Christ to commend vnto thee the weak estate of this thy servant.

All sicknesse is from thee, and to thee belong the issues of death. Thou killest, and thou makest aline, thou bringest downe to the graue, and thou

thou restest by : to whom shall  
we goe in this and other our  
necessities but only vnto thee :  
We could wish ( O gracious  
G O D ) the continuance of  
his Christian fellowship, the  
lengthening and enlarging of  
his dayes, but we willingly  
submit our willes to thy deter-  
mining : Thou, Lord, know-  
est what is best, and thereunto  
make vs we beseech thee, wil-  
lingly and readily to subscribe,  
and to desire both his life and  
our owne, onely so farre forth,  
as may bee for his and our fur-  
ther good in the more diligent  
and zealous advancement of  
thy glory. Frame him also, we  
pray thee, vnto the like yeld-  
ing: and so blesse vnto him this  
visitation, that by it he may be  
more



wore and more humbled in the sight of his owne Sinne, and may increase withall in an vn-  
fained and longing desire after Christ.

Enlighten his eyes, that he may know what is the hope of his calling, and what is the exceeding greatnesse of thy mercy and power towards all belouers. Strengthen his faith, that he may with it (v-  
terly renouncing himselfe) lay fast hold vpon the merits of our only Saviour.

Protect him against Satan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and all secure and hardened thoughts, all worldly desires, all lingring  
after

after the deceiuing sweetnesse  
of these earthly things. Giue  
him patience to beare, and con-  
stancy to endure whatsoeuer  
it shall bee thy pleasure to in-  
flict. Touchsafe him com-  
fort in conscience, ioy in the  
spirit, peace in beleauing, to-  
gether with a settled and well  
grounded expectation of eter-  
nall life and saluation by thy  
Sonne.

Grant to vs tender and fee-  
ling hearts, that both his sor-  
rowes, and the griefes of other  
of thy seruants may bee appre-  
hended by vs, as if they were  
our owne; Let thy word of  
grace be in our lippes, that we  
may bee able to speake holily,  
soundly and cherefully to the  
comfort of his soule.

Teach

Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so we may labour to be prepared for our last departure. All these graces, both for him and for our selues, we beg in all humility at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as hee hath taught vs in his word: Our Father, &c.

A Thankesgiuing for a sicke man if God be pleased to send recovery.

Suffer me not, O Lord, to be in the number of those, who are forwarde to aske in the time

time of néede, but carelesse to  
shew themselves thankfull  
when mercy is bestowed.  
Make me as desirous to come  
vnto thee with the sacrifice of  
praise, as I was ready to beg  
ease and refreshing in the day  
of my great necessity.

Thou hast chastened me,  
(O gracious GOD) and  
corrected me, but thou hast not  
giuen me ouer vnto death. I  
looked to haue ben cleane de-  
prined of the residue of my  
yeres, and thought I should  
haue séene man no moze a-  
mong the inhabitants of the  
world: but it was thy plea-  
sure to deliuer my soule from  
the pit of corruption. Oh what  
shal I render vnto thee for this  
and all other thy benefits to-  
wards

wards me? Oh how and by  
what meanes shall I shew my  
selfe thankfull to thy Paie-  
ntie?

I haue nothing (O Lord)  
to render thee but the values of  
my lippes: accept my seruice  
(I beseech thee) in Iesus  
Christ: and let not the memo-  
ry of this thy kindnesse die  
within mee, but grant that I  
may often recount thy mercy  
working therewith vpon mine  
owne heart, and applying it as  
an effectuell motiue to obedi-  
ence. Make me euer minde-  
full of the wordes and promi-  
ses which I made in my sick-  
nes, to serue thee more faith-  
fully then heretofore, that I  
may make conscience to per-  
forme them, knowing that  
thou

thou delightest not in soles:  
and that by my neglect herein,  
I shall lay my selfe open vnto  
a greater iudgement. Teach  
me also to remember this, that  
albeit thou hast now giuen  
mee some little respite, yet I  
must not deceiue my selfe in  
putting sa rr off the day of my  
death, but that I ought rather  
to vse my health & strength to  
the better fitting, and more ef-  
fectuall preparing my selfe  
thereunto. Together with the  
increase of bodily and outward  
strength, increase in mee  
strength of care to walke with  
thee, and to approue my selfe  
vnto thee in all holy conversa-  
tion and godlines, being more  
zealous in Religion, more  
watchfull ouer my wayes,  
more

wards me: Oh how and by  
what meanes shall I shew my  
selfe thankesfull to thy Maie-  
stie:

I haue nothing (O Lord)  
to render thee but the values of  
my lippes: accept my seruice  
(I beseech thee) in Iesus  
Christ: and let not the memo-  
ry of this thy kindnesse die  
within mee, but grant that I  
may often recount thy mercy  
working therewith vpon mine  
owne heart, and applying it as  
an effectuall motiue to obedi-  
ence. Make me ever minde-  
full of the holmes and promi-  
ses which I made in my sick-  
nes, to serue thee more faith-  
fully then heretofore, that I  
may make conscience to per-  
forme them, knowing that thou

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thou delightest not in soles:  
and that by my neglect herein,  
I shall lay my selfe open vnto  
a greater iudgement. Teach  
me also to remember this, that  
albeit thou hast now giuen  
mee some little respite, yet I  
must not deceiue my selfe in  
putting sa rr off the day of my  
death, but that I ought rather  
to vse my health & strength to  
the better fitting, and more ef-  
fectuall preparing my selfe  
thereunto. Together with the  
increase of bodily and outward  
strength, increase in mee  
strength of care to walke with  
thee, and to approue my selfe  
vnto thee in all holy conversa-  
tion and godlines, being more  
zealous in Religion, more  
watchfull ouer my wayes,  
more



more earnest in Prayer, more  
 fervent in Spirit, more care-  
 full to profit by thy word, more  
 faithfull in my place and cal-  
 ling then heretofore, alwaies  
 looking for the blessed hope and  
 appearing of Iesus Christ my  
 Saviour: to whom with thee  
 and the Holy Ghost, let my  
 heart feelingly and effectually  
 giue all honour, praise, might,  
 maiesty and dominion, both  
 now and for ever, Amen.

A prayer for a woman in time  
 of her trauaile.

**O** Lord, I now find by ex-  
 perience the truth and  
 certainty of thy word, and the  
 smart of the punishment which  
 thou laidst vpon mee, being in  
 the

loynes of my Grandmother  
Eue, for my disobedience to:  
wards thee: Thou hast great-  
ly increased the sorowes of  
our Sex, and our bearing of  
chilozen is full of paine. Teach  
mee by this to see the desert of  
sinne, and to grow into the  
hatred of that which hath  
brought into the World such  
store of misery.

Giue mee true repentance  
and pardon for my sinnes past,  
that they may not stand at  
this time, and in this my neede  
betwixt me & thy mercy. Giue  
mee a comfortable feeling of  
thy loue in Christ, which may  
sweeten al other pangs, though  
neuer so violent or extreme:  
make mee still to lift vp my  
Soule vnto thee in my gra-  
test

test anguish, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuey: Strengthen my weake body to the bearing of what sorrow sooner, by which it shal seeme good vnto thee to take triall of me.

Take mee to remember, that howsoeuer it be with me, yet I am alwaies in thy hand whose mercies faile not, and which canst giue issue to the greatestt paine. And when thou hast safely giuen me the expected fruit of my wombe, make me with a thankfull heart to consecrate both it and the residue of my life to thy service, through Iesus Christ my Saviour and Redēmer, Amen.

A

A Thankesgiuing after  
deliucry.

**B**lessed be thy great Name,  
O my most deare and lo-  
uing Father, for thy great  
mercy to me most weake and  
sinfull woman.

Thou hast shewed thy pow-  
er in my frailty, and thy lo-  
uing kindnesse hath preuailed  
against my unworthynesse.  
Thou mightest for my sinnes,  
haue left me to perishe in my  
great extremity: but thou hast  
compassed me about with ioy-  
full deliuerance. Marvellous  
(O Lord) are thy works, infi-  
nite are thy mercies, and my  
Soule by present experience  
knoweth it well. O my soule,  
praise thou the Lord, and all

that is within mee praise his  
holy name. My soule praise  
thou the Lord, and forget not  
all his benefits: he hath heard  
thy prayers, he hath looked  
vpon thy sorrow, he hath for-  
giuen thine iniquities, he hath  
healed thine infirmities, he  
hath redeemed thy life from the  
grave, he hath euen crowned  
thee with compassions.

O giue mee, I beseech thee,  
a thankfull heart, not onely  
now, while the memory and  
sense of thy fauour is fresh be-  
fore mee, but continually, euen  
so long as I haue my being.

Grant that I may learne by  
this euidence of thy mercy and  
might, for euer hereafter to  
depend vpon thee: Dutken  
mee vp to all holy duties, that  
my

my thankfulness may appeare  
in my pure and Christian car-  
riage.

Make me a kinde and  
carefull Mother, willing to  
undergoe the paines and trou-  
ble of education: Let no nice-  
nesse or curiosty hinder me  
from those services to which  
both nature and Religion have  
appointed me. Let me also  
be carefull hereafter, when  
time shall require, to season  
that which thou hast given  
me with the knowledge of  
thee, and of thy Sonne: that  
my desire may manifestly ap-  
peare to be set for the increa-  
sing of thy Kingdome. Watch-  
safe so to order my affections,  
and to bring them into obe-  
dience vnder thee, that if it

be thy pleasure either now or  
hereafter to take this Infant  
from mee; I may patiently  
submit my self to thy appoint-  
ment.

And now, O good G O D,  
perfect in mee that strength  
which thou hast begun, make  
me to grow in care to serue  
thee faithfully, both in the du-  
ties of piety, and in other busi-  
nesses of my place and calling:  
that I may be a comfort to my  
Husband, an example to my  
Neighbours, a grace to my  
Profession, and a meanes of  
glory to thy Name, through  
Jesus Christ my Lord and  
Saviour, Amen.

A Prayer for those which are  
employed in the assistance  
and helpe of a trauel-  
ling Woman.

**I**T is not our diligence (Oh  
Lord) or paines which can  
do any thing without thy bles-  
sing, and our finnes are suffi-  
cient to bring thy curse vpon  
whatsoever we vnder take.

Be pleased, we pray thee, to  
be reconciled to vs in the blood  
of thy Sonne: Make vs to re-  
member that we are heere in  
thy presence, and that all our  
thoughts, words, & actions are  
open to thy sight: prosper the  
businessse for which wee are  
come together, put farre from  
vs all superstitious conceits,  
and idle fancies, and teach vs



to sake helpe onely from thy  
grace.

Enable vs to speake com-  
fortably vnto this pained we-  
man, that we may further her  
dependance vpon thy holy Ma-  
iesty, and may be a meanes vnder  
thee of her true refreshing  
in her sharpest fits. Furnish vs  
with skill, & her with strength  
patiently to await the appoin-  
ted time of her deliuerance: and  
knit all our hearts vnto thee,  
that wee may feare thy Name,  
noting and obseruing thy mer-  
cy and power in all thy works.  
and studying to giue thee  
praise and glory for the same,  
through Iesus Christ our only  
Lord and Saviour, Amen.

A

A Thanksegiuing after, when  
God hath blessed their paines  
in the Womans de-  
liuery.

**O** Lord, we haue seene thy  
goodnes, and haue recei-  
ued an apparant token of thy  
readinesse to heare the prayers  
of those which call vpon thee,  
and to succour those which flie  
vnto thee for thy helpe.

Thou hast given ease and de-  
liuerance to the Woman, light  
and life to the Infant, ioy and  
gladnesse to vs all. The glo:ry  
and praise is thine alone: fill  
our hearts with thankesful-  
nesse, and make vs forwarde  
both now and hereafter to pro-  
uoke and stirre vp one another  
thereunto. And let not our  
A 5 thanke-

thankfulnesse, stand in words  
 onely, or outward shewes, but  
 cause it to appeare in our  
 whole course, that the obedi-  
 ence, the sobriety, the mode-  
 sty, the vertue of our liues,  
 may witnesse the thankful fee-  
 ling of our hearts. Goe on in  
 thy mercy (we pray thee) both  
 to the Mother and her Babe,  
 continue and increase their  
 strength, so as may serue best  
 for thy glory. And as thou  
 hast added one vnto the num-  
 ber of mankind, shewing thy  
 wonderful wisdom and pow-  
 er, both in the framing of him  
 in the wombe, and in bringing  
 him forth into this light; so in  
 thy time adde him also to thy  
 Church, and beget him againe  
 vnto a liuely hope, by the  
 immor-

immortall seede of thy holy word, deliuering him from the power of darkenesse (in which by nature we are all) into the glorious liberty of thy chosen.

And if it shall so seeme good to thee, to lay any further trial either of sicknesse or death vpon this thy seruant, or vpon the fruit of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented and comfortable resting vpon thy gracious prouidence, assuring our selues, that all things shall turne to the good & benefit of thy chosen. Heare vs, O Lord, and accept vs, and forgiving the weaknesse of our prayers, grant vs all needfull graces out of the rich storehouse

house of thy bottomlesse bounty,  
 ty, and that for Iesus Christ  
 our gracious Redēmer, A-  
 men.

A Prayer for a Souldier fighting  
 for his Country, or the  
 confederates thereof.

**O** Lord, it is thy glory to  
 be called, The Lord of  
 Hosts : and it is thou alone,  
 from whom when men haue  
 made their most politike and  
 puissant preparations, the vi-  
 ctory must be looked for. Draw  
 my heart I beseech thee from  
 all relying vpon my owne va-  
 lor, or vpon the strength of the  
 battaile in which I stand: and  
 teach me to looke vppward, & to  
 wait and trust only vpon thee.

Thou

Thou givest conquest, and  
thou givest courage: thou de-  
liverest from the perill of the  
sword, or else makest death a  
meanes of happinesse to thy  
servants. Forgiue my sinner  
I pray thee, and assure me of  
pardon by the witnesse of thy  
Spirit, that the guilt thereof  
make not my heart to tremble  
in me, and to behold death as a  
messenger to conuey me into  
hel. If thou (O Lord) be on my  
side, peace being made betwixt  
thee and my soule through  
Christ, what can bee against  
me, what hazard can befall my  
soule? Nothing shall bee able  
to deprive me of thy loue.

Let not spoile, or bloud, or  
mine owne advancement, bee  
the ends of mine attempts,  
but

but make mee to aime onely at thy glory in the defence of thy truth, and in the good & safety of the State wherein I live.

The issue of all things to thee (O Lord) is knowen, but to man it is hidden: Prepare me therfore indifferently to what soeuer shall befall me. If I die, giue mee comfort in my last breathing, and take my soule into thy gracious hand: If I be taken Captiue, giue me patience, giue me wisdom and godly courage to doe nothing contrary to the honour of my Country, or prejudiciall to the profession of a faithfull Christian. If I returne with life and victory, make me thankfull: Keepe me from taking from thee any part of thy glo-

ry,

rie. Preserve me from these riotous, lasciuious, and blaspheming courses, which are the vsuall fruits of good successe: Let me not thinke deuotion to be an enemy to resolution, or that a religious feare of thy Majesty, doth abate the spirit that should be in a Souldier: but settle me in this, that the assurance of a lawfull cause, the hope and confidence of a better life, by the merits of Christ, the care to please thee and to depend vpon thy power are the onely true grounds of valour, which can giue a man boldnesse and life in the day of battell. Vouchsafe me these, and all other needfull fauours, in and for Christ Iesus sake, Amen.



A Praier for a Man traueiling  
by Sea about his law-  
full businesse.

**O** Heavenly Father, vnto  
whose eares the prayers  
of humbled sinners haue free-  
dome of accesse out of euery  
place : let it please thee to en-  
cline to mee, who being pro-  
uoked by mine owne present  
need, and taking heart vnto my  
selfe by thy liberall and large  
promises, doe desire to powre  
out my soule before thy Maie-  
sty : Heere, O Lord, by reason  
of the calling & place, in which  
it hath been thy prouidence to  
ranke mee, I am come downe  
to the Sea in a ship, and I doe  
now see thy woorkes, and con-  
tinually behold thy wonders  
in

in the deepe. How easie a thing is it vnto thee, when thou raisest a storme, and listest by the waues, not only toASSE tosses vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs by, and to turne vpon our heads in a moment, the bottome of these mouing houses in which we are? It is thy great and exceeding mercy, that these swelling billowes & foaming surges doe not drinke vs in, and so make our bodies to become as a pray, eyther to that great Leviathan, the Whale, whom thou hast made to play here, or to some other of thy creatures, with infinite variety and troopes whereof this vast body is replenished. But  
it

it is even thou (Oh mighty Lord) which layedst the foundations of the earth, and which diddest shut vp the Sea with doores: thou didst first gather these waters together as vpon an heape, and stowedst vp the depths in thy treasures: though the Waves are marvellous, though the floods lift vp their voyce, though the waters rage and be troubled, and the very mountains shake at the surges of the same, yet thou art much more mighty, thou soon appeasest the noise, and turnest the storme into a calme.

Loke graciously therefore vpon me, I beseech thee: teach me to vnderstand the greatness of thy terror, by that fearfulness

fulnesse of thy creatures which  
 I doe still behold: Cause me to  
 rest my hope and comfort vpon  
 on the power of thy mercy, let  
 that be the anchor of my soule  
 both sure and stedfast. And lest  
 my finnes not being pardoned,  
 should be a hinderance & stop-  
 page to thy fauor, I pray thee  
 settle in me a hearty and un-  
 fained detestation of them, a  
 godly griefe and a sorrow for  
 them, a stedfast resolution and  
 purpose in the whole course of  
 my life to strins against them.  
 Open my heart, that I may  
 often and earnestly sue and in-  
 treat for thy grace in thy Son,  
 and may neuer giue ouer, till  
 I seele in my conscience some  
 comfortable assurance that  
 thou hast forgiven me. If it e

prepare mee to thine owne appointments: If it bee thy pleasure that I should here end my dayes, I know well that the soule which thou keepest, cannot miscarry. To thee, therefore I commend my spirit, for sake mee not, I pray thee, in my last breathing. Albeit these waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge mee downe into despaire.

Grant mee ener to lay fast hold vpon my Saviour, that neither Sea, Death, nor Hell may separate mee from his grace. And if it shall seeme good vnto thee, to bring me safe vnto that hauen where I would be: Oh that I may neuer forget thy kindnesse, but may make  
con.

conscience to performe that obedience which I am now ready to bow in my necessity.

Take me alwayes to take as great delight to serue thee, as I am now forward to ask, and desirous to receiue life & safety from thee. Heare me, O Lord, in these and other my Petitions, forgiving my vniuersall sinnes, in the merits of Iesus Christ thy blessed Sonne, and my great Redēmer, Amen.

A Prayer applyed to the state & condition of a Malefactor, condemned by law to die, and drawing neere to the time of his execution.

**V**ouchsafe (O thou God of all mercy and compassion)

sion ) to looke with pittie vpon  
 the most wofull case of a poore  
 wretch, ready by the sword  
 of Iustice to be cut off, as vn-  
 worthy to liue amongst men,  
 and like also without thy spee-  
 dy fauour, to be shut out of  
 heauen, and to haue my part in  
 the second death. Truth it is,  
 O Lord, that all this, though  
 it be grieuous, yet is no more  
 then my desert: And touching  
 that bodily death, wherto I am  
 adiudged, I must confesse it to  
 be thy mercy and goodnesse  
 toward mee, that I haue bene  
 found out by the eie of the Ma-  
 gistrate, and stopped by the  
 power of authority from go-  
 ing on into further euill. I  
 beseech thee, that my death  
 may be both a chastisement to  
 mee,

me, and an aduertisement to others, to containe themselves within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall Seate of thy great Maiesty, I humbly pray thee to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recompence, I must needs be thrust into that dreadfull place of infinit and eternall torment, which thou hast prepared for the wicked, the burning whereof is fier and much wood, and which thy breath like a riner of brimstone doth kindle: neither see I in my self, or in any creature, any meanes or possibility to escape. Feare.

full



fall vnto mee hath bene the  
 face of an earthly Iudge, & the  
 sentence of death to bee inflicted  
 vpon this thy house of clay  
 hath made my heart to quake  
 within mee: What then will  
 become of mee, when I shall  
 bee arraigned before thee, at  
 whose rebuking the very founda-  
 tions of the Earth are disco-  
 uered, & before whom no man  
 living can be iustificed: Thou  
 (O Lord). knowest all mine  
 iniquities, they are sealed vp  
 with thee, as in a bagge, they  
 are all noted in thy Registers:  
 Although I haue many times  
 sought for the conering of my  
 euill wayes, to hide my selfe in  
 the darkenesse of the night,  
 supposing that no eye should  
 see mee, yet thou hast still com-  
 passed

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passed my paths, and been accustomed to all my wayes, there hath not been a thought in my heart, or a word in my tongue but thou hast wholly knowne it: often haue I said in my heart, God will not regard, he hath forgotten, he hideth alway his face, and will neuer see, I shal neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counsell, I sought to dampe the mouth of my conscience, that it might not checke mee: when my friends admonished me, I hated and scorned their reproofe: Thus it was a pastime to mee to doe naughtily, wickednesse was sweet in my mouth: I fauoured it, and  
D would

would not bee perswaded to  
forsake it. Justly therefore, O  
Lord, hast thou thus ouerta-  
ken me, and made me to eate  
the fruit of mine owne way,  
brynging me to bee a spectacle  
of the World, to die as one of  
the foales of the people: yet, O  
gracious God, sith there is  
mercy with thee, and that thou  
art very ready to forgive, be  
favourable I intreat thee, to  
me a most unworthy sinner.

Manasses being put in fet-  
ters, and bound in Chaynes,  
prayed vnto thee, and humbled  
himselſe greatly beſoꝛe thee in  
his tribulation, & thou wast in-  
treated of him: the woman of  
Canaan whom thou termedſt  
to be no better then a dog, yet  
thou diddest afford her some  
crums

crummies of mercy, and didst  
cause it to be vnto her as she  
desired.

The thiefe, at his execution  
confessed his sinnes, and pray-  
ed to bee remembred in thy  
kingdome, and thou didst pro-  
mise him an entrance into  
Paradise. O Lord, are not  
these things written for my  
learning, that I through the  
comfort of these examples,  
might haue hope? Hath thy  
Word spoken it in to me, that  
at what time soever a sinner  
sigheth vnto thee, thou wilt  
put all his wickednesse from  
before thee? Shall I thinke  
that thou wilt call mee being  
laden with my sinnes, to come  
vnto thee, and then when I  
come, wilt not accept mee?

Make mee I (pray thee) to see  
the depth of my sinnes, that I  
may not beguile my soule by  
lessening either the weight or  
number of mine iniquities :  
Make mee to a true and un-  
dissembled acknowledgement  
and confession of them euen  
before others, that they which  
see my end, and know mine e-  
uill, may haue some euidence  
of my repentance, and may  
learne of mee to beware of the  
deceitfulness of sinne. Ena-  
ble mee to looke with the eye of  
my faith vpon my crucified  
Saviour, casting my selfe  
wholly vpon him, and desiring  
by him to be hidden from thy  
wrath. Giue mee some taste  
of thy loue, and some inward  
and secret pledge of thy be-  
ing

ing reconciled to mee for his sake.

Strengthen me against the feare of death : That albeit I haue every way in it cause to tremble at it, it being both the desert of my offence to men, and the wages of my sinne against thee, yet hauing some assurance in my soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my misery, and as a meanes to bring mee vnto happinesse.

Thus, Oh Lord, with feynesse of desire ( out of the bottom of this misery and shame which I am fallen into ) to rise vnto thy mercy, & to be shrouded vnder the shadow of thy

grace, I commend my selfe,  
my soule and my body into thy  
hands, praying thee not to cast  
off him which hath no hope but  
only in thee, and that alone in  
and by Iesus Christ my onely  
Lord and Sauour, Amen.

A Prayer arising out of the  
serious meditation of  
the last Iudge-  
ment.

**O** Lord, thou hast reuealed  
it in thy holy word, that  
the fashion and figure of this  
world must passe away, and  
that as by appoin-tment wee  
must all die, so also we must all  
appeare before the Iudgement  
seat of Christ, and that from  
thence, some shall go into ever-  
lasting

lasting paine, and some into  
life eternal. This, the Atheists  
and Epicures, and Libertines  
of the world doe thinke to be  
but a mere fable: they say in  
their hearts, The Lord will  
doe neither good nor euill.  
But yet, O Lord, as thou hast  
deliuered this thy word, (of  
which one jot or tittle shall  
not perishe) so thou hast not left  
it without a sufficient prooue in  
the very bosome of euery man:  
The accusing or excusing of  
our owne thoughts, the secret  
checks, accompanying those  
euils to which none is priue:  
the feares of wicked men, who  
are continually as one that  
travelleth of childe, flying oft-  
times, when none pursueth  
them, and being chased at the



very shaking of a leafe, are an  
evident proſe of thy prou-  
dence, and a certaine aſſurance  
written as with the point of a  
Diamond ( which can neuer  
be done out ) that verily there  
is fruit for the righteous, and  
doubtleſſe there is a God that  
ſudgeth the earth. This truth  
( O Lord my God ) thou haſt  
taught mee to beleue, that I  
make no doubt, but it ſhall  
ſhortly come to paſſe. It was  
ſaid long ſince, that the Judge  
did ſtand before the doore, and  
that hee which ſhould come,  
would come, & would not tary:  
and now the height of iniqui-  
ty is ſuch, and ſin is growen to  
that perfection, that it cannot  
ſtand with thy Juſtice much  
longer to ſorbeare. Teach mee

( I pray thee ) as I doe know  
and beleeue this, so to make a  
true and profitable vse of my  
knowledge. Let it bee euer in  
my thoughts , and in my best  
and most serious meditations  
when I am about by the prone-  
nesse of my corrupted nature  
to doe euill, let the remem-  
brance hereof be a bridle to mee  
to restrain me: when I am like  
by the iniquity of the times,  
to suffer euill amongst men,  
let the expectation of the right  
which thou wilt then do to the  
oppressed, bee a comfort to mee  
to refresh mee : Especially, O  
Lord, grant me to keep a daily  
(as it were) a priuy Sessions  
in the closet of mine owne hart,  
arraigning my selfe before thy  
iudgement seat, searching and  
D 5 trying

trying my wales, accusing my  
 selfe befoze thee, from whom  
 nothing can be hid; confessing  
 my vnworthinesse, bewailing  
 my corruptions, suing withall  
 instant earnestnes for thy grace  
 and fauour in thy Son. Oh  
 that I may learn thus to iudge  
 my selfe, that I may not be  
 iudged of thee in that day.

Suffer me not to flatter my  
 selfe, or to blesse my soule in  
 any euill way, or to goe about  
 to find hidings and couerts for  
 my sinnes, inasmuch as all  
 things are naked in thy sight,  
 and that in that great terrible  
 day thou wilt lighten the  
 things that are hid in darknes  
 and make manifest the counsell  
 of all mens hearts.

Let mee not imagine this  
 thy

thy great Session to bee like  
the courses among men, in  
which oft times by vniust  
meanes the vilest offenders do  
procure escapes: but make me  
to know that the truth is, that  
with thee there is no hope by  
corruption, or fauour, or fraud,  
or importunity of suite, to finde  
euasions. Thou art the Iudge  
of all the world, and thou wilt  
do right, every man shall re-  
ceiue the things which haue  
beene done in his body, accor-  
ding to that hee hath done,  
whether it be good or euil. And  
whereas O Lord, it is a great  
greefe to thy seruants, to liue  
among the vngodly, & it must  
needes bere their righteous  
soules, to heare and see their  
vnlawfull deeds: let this be my  
comfort

comfort, that though it bee thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to growe by with the Wheate vntill the haruest, yet then thine Angels, shall come, and shall gather out of thy Church all things that offend, and bring the iust into the kingdome of their Father.

Seeing also (Oh gracious G D D,) that whosoever in this world will liue godly, shall suffer and lie open to the wrongs, iniuries, and reproches of the wicked: Grant that if that at any time, eyther my name bee put out as euill, or otherwise my estate or profession, or life, for the truths sake be called in question, I may  
posseſſe

possesse my soules with patience looking for the blessed hope, and appearing of thy glory, knowing that then the iust, what disgraces soeuer are now cast vpon them, shall shine as the light in thy presence.

Finally, O Lord, make mee daily to grow so weary of this vaine and wretched world, and of the heauy load of mine owne corruptions, and of this body of death which is vpon mee, and strue to gather that assurance of an interest in that glory which shall bee shewed hereafter, that I may looke for this great day, and in my desires may sigh for it and hasten to it: and that whensoever it commeth, I beingsound wa-  
king

King, with my lampe of oyle  
in my hand, may haue cause  
to lift vp my head, not doub-  
ting but to haue a gracious  
admittance into my Masters  
ioy.

Grant mee this for his sake  
which sitteth at thy right hand  
to make request for mee, Iesus  
Christ the mediator of thy cho-  
sen, Amen.

---

A Prayer fitted to the time of  
of warre.

**O** Almighty God, who art  
high aboue all Nations,  
and whose glozy is aboue the  
heauens, the comfortable suc-  
cesse of all enterprises is from  
thee onely to be looked for.

Thou

Thou art hee which giuest  
victory vnto Kings, to thee it  
is all one to saue by many or  
by few, thou canst make one  
to chase a thousand, thou canst  
cause the hearts even of the  
most valiant to melt, their  
hands to be weak, their minds  
to faint, and their knees to fall  
away like water. If thou fight  
for vs, we can not miscarry: if  
thou fauour vs not wee must  
needes bee discomfited. O bee  
gracious vnto vs, & bee on our  
side, now that men are risen  
vp against vs. They take craft-  
tie counsell against thy Church,  
and consult how to cut vs off  
from being a nation, and by  
what meanes to quench the  
light of thy truth, which shineth  
in our streets.

Their



Their desire is to embzue  
their hands in blood, and to  
aduance their owne ambition  
by our ouerthrow. O turne  
their counsels into foolishnesse,  
let not their mischieuous ima-  
ginations prosper, lest they bee  
too proud. O our God, make  
them like vnto a wheele, and as  
the stubble before the winde,  
scatter the people that delight  
in warre.

Goe out, O Lord, with  
our Armies, giue wisdom and  
courage to our Captains, gird  
them with strength vnto the  
battaile, bee with our Souldi-  
ers, teaching their hands to  
warre, and their fingers to  
fight : Assist all the consultati-  
ons, prosper the policies, crown  
those enterprises with good  
successe

celle which are undertaken  
for the common good and com-  
fort of the State. Doubtlesse  
Oh Lord wee haue deserved  
thine anger, and our sinnes doe  
cry loud in thine eares for ven-  
geance : and it were but iust  
with thee, if thou shouldest  
make vs a prey and spoile vnto  
our enemies: But, O graci-  
ous God, let vs fall now in-  
to thy hands, for thy mercies  
are great: and let vs not fall  
into the hands of men, whose  
displeasure at vs is not for our  
sinnes, but for our profession  
and religions sake, and that  
they may fill their owne en-  
larged and insatiable desire  
with those blessings of wealth  
which thou hast giuen vs:  
But therefore thy booke into  
their

their nostrils, and bring them  
 backe by the same way they  
 came. Let it appeare that thou  
 art in the midst of vs, and that  
 we shall not bee moued: that  
 thou wilt helpe vs, and that  
 very early. Let there be none  
 invasion, nor going out, nor  
 no crying in our streets: But  
 let thou peace in our borders,  
 make strong the barres of our  
 gates, especially let the Gospell  
 of thy Sonne sound yet louder  
 among vs: that by it many  
 soules may be gathered vnto  
 thee. So we thy people, and the  
 sheep of thy pasture, shal praise  
 thee for ever, and from genera-  
 tion to generation, we will set  
 forth thy glory, through Iesus  
 Christ our Lord and only Sa-  
 uiour, Amen.

An

Another of like nature, respecting the time of dearth and famine.

**C**Leannesse of teeth ( Oh Lord ) and scarcenesse of bread, haue bene anciently threathed by thee as Judgements vpon the sons of men for their sins. Many waies also thou hast to turne a fruitfull land into barrennesse for the wickednes of the Inhabitants. Thou canst make the Heauen ouer our head as brasle, and the earth vnder vs as iron, by bzinging a drought vpon the land. Or else thou canst cause the seede to rot vnder the cloddes, by commanding the bottels of Heauen to poure

poure out raine into great abundance : or when the Corne is come vp, thou art able to smite it with blasting and mildew, or to send among vs thy great hoste, the grasshopper, the canker, and catterpillar, and the palmer worme, so that although much be sown, yet little shall be brought into the Barne : Or if the Corne doe grow ripe vnto the harvest, it is in thy power suddenly to send in an enemy to eat the fruit of the land, and to deuour the labour of the people. And though the bread doe come to bee set in plenty before vs, yet thy hand is not shortned, thou canst take away the staffe there of, so that we shall eat and not bee satisfied. Thus, Oh

Lord,

Lord, thou hast euen store  
houses of punishments: so that  
our hearts cannot indure, nor  
our hands be strong in the day  
that thou shalt haue to do with  
vs. And herooft we haue now  
already some experience. For  
now thou hast in part begunne  
to punish our abuse of the crea-  
tures, and fulnesse of bread,  
our contempt of the spirituall  
food of our soules, with out-  
ward scarcitie. The time is  
come by greedy worldlings long  
expected, in which they may  
make the measure small, and  
the prices great, selling euen  
the very refuse of the wheat:  
Their trading is vpon the  
poore, their desire is to swallow  
by the neede of the land. Marke  
mercifully, O Lord, vpon vs,  
we

wee beseech thee, list vp thine hand, forget not the poore.

When thou preparest for the Ra-  
uen his meate when his birds  
cry to thee, wandring for lacke  
of foode, thou takest no delight  
in the confusion of thy Crea-  
tures: thou hast promised, that  
if we seek to thee, we shal want  
nothing that is good: thou wilt  
preserue vs in the time of  
dearth, and in the dayes of fa-  
mine, wee shall haue enough.  
Accomplish (wee beseech thee)  
these thy gracious promises:  
Sane vs from this encreasing  
misery, and deliuer vs from  
their cruelty, which being  
without all bowels of mercy,  
doe respect nothing but their  
owne commodity. And be-  
cause, O Lord, our sinnes doe  
separate

separate betwixt thee and vs,  
and doe hinder good things  
from vs, therefore humble our  
soules vnder thy mighty hand,  
make vs to see and to consider  
our owne desertings, drawe  
from vs an hearty and sincere  
acknowledgement, how great  
cause we haue giuen thee to af-  
flict both our bodies and  
soules for euer.

Glue vs an vnderstanding  
of our particular grosse finnes,  
which doe lay vs open in this  
iudgement above others,  
namely our wastfullnesse, our  
pride, our luxuriousnesse, our  
riot, our feasting without  
fear, our want of mercy to  
the poore, our spurning with  
the heels against thee, our for-  
getting thee in the dayes of our  
plent y



plenty, but chiefly our longing of that spirituall Man-  
na, that heavenly diet of thy  
sacred Word, provided in thy  
abundant mercy for our  
soules.

¶ Make vs ashamed for these  
and other our monstrous sins,  
besides those personall evils  
wherewith we are each of vs  
iustly to be charged: beget in  
vs a care to renounce and for-  
sake our sinnes, equall to our  
desire for the putting away of  
thy iudgements. Forgive vs  
in Iesus Christ, and vouchsafe  
vs (as a pledge of thy lone)  
strength and grace to walke in  
a greater measure of obedi-  
ence then heretofore. And now  
(O Lord) teach vs to rely vpon  
thy providing, and to know  
that

that when all things faile, yet thy mercies are the same, and thy power to help is not diminished. Thou canst suddenly by meanes to man vnknowne turne the greatest penury into plenty, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

¶ I make vs to depend on thee, and to study more how to profit by thy hand, then to haue thy rodde remoued from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plenty, let vs not forget our present want: but grant that wee may labour to bee thankful, & endeavour after a more sober vse of thy blessings then  
p here.

heretofore. Heare vs in this,  
and in all other our requests,  
for Christs sake, and for thine  
owne promise sake, Amen.

Another like, applyed to the  
time of some great  
contagion.

**W**ither shall we goe, O  
Lord, in the day of  
our affliction, but onely vnto  
thee: Thou alone canst saue,  
and out of thy hands none is  
able to giue deliuerance.

Heauy at this time is thy  
hand vpon vs, & fearefull is the  
disease with which thou hast  
afflicted vs: Wee are affraid  
one friend and Neighbour of  
another, nothing is before  
vs

vs but present death. Scarcely  
can wee looke forth, but wee see  
some one or other amongst vs  
carried away to the graue, and  
the mourners going about the  
streets.

Wee must needs confesse,  
thet though this bee grieuous,  
yet it is the smallest part of our  
desert: It is tust with thee  
to smite vs with botches and  
scabbes that cannot be healed,  
and to make the pestilence e-  
uen to cleane vnto our loines,  
and to sweep vs away from off  
the earth, euen as a man swee-  
peth away dung till all be  
gone. For ha to haue we mul-  
tplied our iniquities before  
thee, and to what a chanelelle  
and intollerable measure are  
our sinnes increased: Many

warnings haue ben giuen  
by thy Ministers, thou hast  
risen early and late, and sent  
vnto vs by them: yet we haue  
made our hearts as an Ada-  
mant stone, and haue put farre  
from vs the euill day, perswa-  
ding our selues that their Ser-  
mons were but wind, and that  
they did but commend vnto vs  
their own fancies. Thus haue  
we encouraged our selues in  
euill, and haue set thy iudge-  
ments at nought, euery one  
turning to his owne course, as  
the horse rusheth into the bat-  
tell, adding drunkennesse to  
thirst, and falling away from  
the more and more. But (O  
Lord) giue vs now at the last  
remorsefull and repentant  
hearts, make vs (as it were)  
to

to smite vpon our thigh, as a  
signe that wee see our wan-  
dyngs, and that we are asha-  
med of our sinnes. Imbolden  
vs in the name of Chyist, to  
come into thy presence, and in  
all earnestnesse of spirit to cry  
vnto thee, Take away our ini-  
quities, and receiue vs graci-  
ously. Teach vs as well to  
feare sinne, the cause of this  
wasting sicknesse as wee doe  
the sicknesse, it selfe, which is  
the fruit of sinne. Comfort  
vs according to the dayes that  
thou hast afflicted vs, and let  
the sweete feeling of the gra-  
cious testimony of thy Spi-  
rit, speaking peace vnto our  
soules, preuaile against all o-  
ther sadnesse, or cause of grieve  
or sorrow whatsoeuer. Say

**O** Lord ) vnto thy destroying  
 Angell, it is sufficient, holde  
 thy hand: or if it bee thy plea-  
 sure to stretch thy hand yet  
 further, and to take vs away  
 also, **O** prepare vs to thine  
 owne purpose, endue vs with  
 a holy patience to endure the  
 utmost triall: and grant that  
 whatsoeuer befall our earthly  
 Tabernacles, yet our soules  
 may be alwaies acceptable vn-  
 to thee, and all for Christ Iesus  
 sake, who hath loued vs, and  
 giuen himselfe to bee a sacri-  
 fice of a sweet smelling sauour  
 vnto thee.

A Prayer in the time of tempest, as thunder lightning, &c.

**O** Almighty God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the World by thy wisdom, and hast stretched out the Heauen by thy discretion: and causest the clouds to ascend from the ends of the Earth, thou drawest the winde out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glory which commandest it to thunder, and diuidest the way for the lightning of the thunder.



Thy voice maketh the wilderness to tremble, and the foundations of the mountains to moue: yea and the pillars of Heauen to quake at thy reproofe. Oh how easie a thing were it for thee, euen at this instant, to send out thine Arrows and scatter vs, to increase thy lightnings and destroy vs: The very blasting the breath of thy nostrils enough to consume vs: Our hearts could not endure, our hands be strong, if thou shouldst proceed against our displeasure, and giue vnto these instruments of vengeance to prouaile vpon vs.

And, O Lord, what is there which we haue not deserued:

The

The deadnesse of our hearts,  
our want of awe to thy Maie-  
sty, our abuse of thy patience,  
our contempt of thy word, our  
slight regard of thy former  
iudgements, these and other  
our crying sinnes, what else is  
due vnto them, then the very  
of thy wrath, and the  
thyne indignation :

Soules ( we pray  
before thee, make  
remembrance, & a kind  
enter into our  
upon the glory  
and the great-  
nesse of our own  
inexcusable ini-  
quities, make vs so thinke  
of our selues, that if these  
sinnes, which are yet but as  
a taste and touch of thy powder.

Thy voice maketh the wilderness to tremble, and the foundations of the mountains to moue: yea and the pillars of Heauen to quake at thy reproofe. Oh how easie a thing were it for thee, euen at this instant, to send out thine Arrows and scatter vs, to increase thy lightnings and destroy vs: The very blasting of the breath of thy nostrils, is enough to consume vs: our hearts could not endure, nor our hands be strong, if thou shouldest proceed against vs in displeasure, and giue leave vnto these instruments of thy vengeance to prouaile vpon vs.

And, O Lord, what is there which we haue not deserued:

The

The deadnesse of our hearts,  
our want of awe to thy Maie-  
sty, our abuse of thy patience,  
our contempt of thy word, our  
slight regard of thy former  
indgements, these and other  
our crying finnes, what else is  
due vnto them, then the very  
vials of thy wrath, and the  
height of thine indignation :  
Humble our soules ( we pray  
thee) heere before thee, make  
our bellies to tremble, & a kind  
of rottennesse to enter into our  
bones, to think vpon the glozy  
of thy Maesty, and the great-  
nesse and uglinesse of our owne  
most grosse & incusable ini-  
quities. Make vs to thinke  
with our selues, that if these  
sorrowes, which are yet but as  
a taste and touch of thy power,

be so full of terror, oh then how  
 fearefull will thy presence be,  
 when thou comest in thy glo-  
 ry, shewing thy selfe from  
 Heauen with thy mighty An-  
 gels in flaming fier, rending  
 vengeance vpon the childezen  
 of disobedience: Surely then  
 the Heauens shall passe away  
 with a noise, and the elements  
 shall melt with heat, and mens  
 hearts shall faile them for feare,  
 and for looking after those  
 things which shall come vpon  
 the world.

Let this; O heavenly Fa-  
 ther, worke in vs that blessed  
 feare, which is the beginning  
 of wisdom, and which causeth  
 a departure from euill: that so  
 all these evidences of thy pow-  
 er and glory, may be as so ma-  
 ny

ny alarums, to rouse vs from  
the bed of security, and as sum-  
mons from heauen to prouoke  
vs to repentance : Oh make  
vs to wake, to liue righteously  
and to be diligent, that we may  
be without spot, and blame-  
lesse, going on, and increasing  
in all holy conuersation and  
godlinesse. And now, O graci-  
ous God, at this time, shew  
thy mercy in restraining the  
rage and fury of this dreadfull  
storme; couer vs vnder thy  
wings, & let vs be sure vnder  
thy feathers, oh let vs abide in  
the secret and shadowe of thee  
which art almighty. The sea  
is calme by thy power, by thy  
vnderstanding thou smitest the  
pride thereof, thou stoppest the  
spouts of the rain at thy plea-  
sure :

sure: if thou rebuke the winds  
thy are straight allaiied, the  
thunders quiet and still at thy  
command. This wee beleue,  
because thy word of truth hath  
reuealed it: and this thy power  
and mercy wee presume to  
crave, because thou hast promi-  
sed, that if we call vpon thee in  
the day of trouble, thou wilt  
deliuer vs.

Furthermoze, O Lord,  
bouchsafe vs thy grace, that  
when by thy goodnesse this ter-  
roꝝ and danger shal be past and  
ouerblowne, we may not then  
forget thy kindnesse in our pre-  
seruation, noꝝ be unkindful of  
the bolwes and promises which  
we now make of better obedi-  
ence: but that we may thank-  
fully take vp that speech of  
grate.

gratefultnesse, and say, Praise  
yee the Lord because hee is  
good, for his mercy indureth  
for euer: and may also let it ap-  
peare in our liues and courses  
how sensible we are of thy loue  
and how carefull to walke wor-  
thy of thy fauour. Heare vs,  
O Lord, and help vs both now  
and euer in Christ Iesus, with  
out whom none can come vnto  
thee, and by faith in whom we  
haue boldnesse and entrance  
with confidence into thy pre-  
sence: to whom, with thy selfe,  
and thine eternall Spirit, one  
onely and immortall God, we  
desire to giue all glozy and  
praise for euer.



A Medication or Prayer necessary for a poore Man.

**T**Ruth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastfull, and povertie is a burthen euen intolerable. Sometimes I am ready to cal thy iustice in question who measurest out so large and overflowing a portion vnto some, and yet art so strait and sparing towards me. Sometimes I doe almost condemne Religion to be merly vanity, the lovers whereof lie open to so great extremitie: Otherwhiles my owne heart chargeth me with hypocrisie, telling me that no man euer perished being

being an inuocent; and that if  
I did so feare thee as I should,  
thou couldest not thus forsake  
me. And much adoe haue I to  
master mine owne affections,  
and to restraine my selfe from  
putting forth my hand to wic-  
kednesse, and from taking  
some strange course for my  
owne supply.

Thus, O Lord, I am strait-  
ned, thus I am euen haunted  
with whole troopes of vnquiet  
thoughts all which by the con-  
tinuance and enlargement of  
mine owne scarcitie, and by the  
vncompassionatenes which I  
finde among the men of this  
Iron age, are rather multi-  
plied and increased in me,  
then any way slacke or dimi-  
nished.

But

But eternally blessed be thy  
 great name, which hast opened  
 the gates of thy mercy, and  
 giuen hope of hearing and of  
 helpe, to the basest and poorest  
 amongst men. Thou acceptest  
 not the persons, no not of Pri-  
 ces, thou regardest not the rich  
 sooner then the poore. Behold  
 therefore (O louing Father in  
 Iesus Christ) to thee do I cry,  
 to thy mercy-seat do I stretch  
 out my feeble hands. I haue  
 learned, O Lord, that misery  
 cometh not forth of the dust,  
 neither doth affliction spring  
 out of the Earth: the pillars of  
 the world are thine, thou open-  
 est & shuttest thy hand at  
 thine owne pleasure.

Thy wisdome also is infinite  
 and thy iudgements are un-  
 searchable

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searchable: who shall pleads  
with thee, to aske thee a reason  
of thy waies: Let it be enough  
for mee, that it is thy pleasure  
thus to debase mee: Am I not  
in thy hand as the clay in the  
Potters: If thou doe giue mee  
a larger portion, it is thy boun-  
ty: if thou doe abridge mee,  
what haue I to complaine, or  
what challenge can I make  
to that which thou keepest  
from mee: Teach mee (I be-  
seech thee) not to looke so much  
vpon this, what others haue,  
as to consider well, how little  
I for my part doe deserue to  
haue.

If I did but bzeathe vppon  
the face of the Earth, if I had  
no house but the open ayre, no  
garments but rags, no foode  
but

but the Bread and Water of  
 affliction, or the crummes that  
 fall from some rich mans table  
 it were infinitely more then  
 my best desert. A sinfull and  
 vnthankfull wretch, as I haue  
 alwaies been, what can I say  
 is due vnto mee but perpetuall  
 shame? When I iudge right-  
 ly of all things, so farre am I  
 from being able to say that  
 thou hast wronged mee, or  
 dealt too straighly with mee,  
 that I must rather stirre by  
 my selfe to magnifie thy mer-  
 cy, which hast not laid vpon  
 mee the vtmost of thy wrath,  
 but hast giuen mee a time and  
 an opportunity to repent. Let  
 these things, I pray thee, the  
 soueraigntie of thy power, the  
 depth of thy wisdom, the soul-  
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nesse of mine owne desert, the  
kindnesse which (notwithstan-  
ding some outward hardshipp)  
thou hast vouchsafed to my  
soule, moderate my violent af-  
fections, curbe my raging and  
discontented thoughts, bring  
my raging passions into or-  
der, that I may alway say, it  
is the Lord, let him doe what  
seemeth him good: This is  
my sorrow, and I will beare  
it.

Open mine eyes wilthall  
that I may see thy power, who  
canst raise the needy from the  
dust, and lift the poore out of  
the dung, and make him fa-  
milies like a flocke of sheepe,  
who canst command euen the  
very Ravens to bring bread  
and fleshy vnto thy seruants,  
the

the Heauens to drop downe  
 food, and the rockes of stone to  
 yeeld streames of waters, to  
 refresh those whom thou art  
 pleased to provide for. Shall  
 I thinke thy power to be aba-  
 ted, or is thy mercy lesse then  
 it was wont to be? Hast thou  
 not made a promise neuer to  
 forsake me: Am I not alwaies  
 with thee, and doest thou not  
 holde me by my right hand:  
 Shall I imagin thee to be like  
 the Bird whom thou hast de-  
 prived of wisdom, & to whom  
 thou hast given no part of un-  
 derstanding, who sheweth him  
 selfe cruell vnto his young  
 ones, as they were not his, or  
 as if he had traiailed, in vaine:  
 No: I am assured, that though  
 a Woman should forget her  
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childe, and forbear to haue  
compassion on the sonne of her  
wombe, yet thou canst not for-  
get those whom thou louest in  
thy Sonne.

Thou knowest my wants,  
thou art able to supply my  
wants, thy loue will not suf-  
fer thee to leaue mee destitute,  
in that which thy wisdom  
knowes to bee conuenient for  
mee. Increase my faith that I  
may depend yet more vpon  
thee, make me diligent in the  
place and calling in which thou  
hast set mee, frame my minde  
and my desires to that rate  
which thou hast allotted mee,  
keepe me from vniuersall and vn-  
lawfull courses, from en-  
uying the abundance which o-  
thers doe enioy: possesse mee  
with



with this perswasion, that this  
 my present state is the fittest  
 for mee, and that when it shall  
 be good for mee to haue more,  
 thy hand shall instantly be en-  
 larged toward mee. Stirre mee  
 vp to seeke thy kingdome, and  
 to labour for the meate which  
 endureth vnto life eternall.  
 Enrich my soul with spirituall  
 blessings in heavenly things,  
 perswade my conscience of thy  
 lone in Christ Iesus, that the  
 feeling thereof may make all  
 things sweete vnto me. Cause  
 me both to trust & to waite for  
 thy saluation, and in all things  
 to strue to giue thee thy deser-  
 ued gloey, and all this in and  
 for thy honours sake, my only  
 Mediatour and Redeemer, A-  
 men. *Tullius : Epist. 103 ad M.*

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 riches  
 sing,  
 grace  
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Another oflike nature, fit for  
one whom God hath enri-  
ched with outward  
things.

**I** hath pleased thee (O  
Lord) that out of the free-  
dome of thy bounty, to deale  
more largely with mee then  
with many of thy seruants,  
and to furnish mee with floze  
of those outward blessings  
which others (euery way as  
good by nature as my selfe) do  
not enioy.

My heart is fraughted with  
much corruption: and though  
riches be in themselues a bles-  
sing, yet without thy especiall  
grace, they will be vnto me an  
occasion of many evils. **Art 3**  
shall

shall bee to lift vp my heart, to  
pride my selfe in my owne con-  
ceit, to trust vnto my wealth,  
to despise others; to growe in  
loue with this present world,  
to become colde and remisse in  
the best seruices, to conclide  
that I am highly in thy fauour  
because thou hast enriched  
mee.

These be the diseases, which  
through the poyson of our na-  
ture, doo rise by these outward  
hauings, neither can I say that  
my heart is cleane from these  
corruptions. Purge them out  
of mee, I beseech thee, by the ste-  
ry power of thy spirit. Give me  
poverty of spirit, and humble-  
nesse of minde, amid this out-  
ward falsnesse with which thou  
hast indued mee. Make mee to  
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remember that the more I  
haue, the greater shall be mine  
account, and the harder for mee  
to be saued: that by that means  
my wealth may be so far from  
puffing me vp with secure pre-  
sumption, that it may moue  
mee the rather euen with feare  
and trembling to worke out  
my saluation.

Cause mee to thinke often  
vpon the words of my Savi-  
our, that riches are deceitfull,  
and of a thorny nature, choa-  
king the good seed of the word,  
and making it to become un-  
fruitfull: that so I may learne  
carefully to handle them, and  
to vse them with great heed-  
nesse and circumspection, lest  
I should by them gal & wound  
my conscience, or bee pierced  
through

342 A Helpe vnto

through with many sor-  
rowes.

It is said (O Lord) that these  
high places of the world are  
slippery places, to which it is  
hard to go with a right foot, and  
to keepe strait and even steps :  
Oh stir me vp to so much the  
more care to ponder my paths,  
and to take diligent heede vnto  
my waies: suffer me not to iu-  
stifie my self to my own soule,  
or to make my self beleue that  
I am as I ought to be, be-  
cause waters of a full cup are  
wzring vnto me : but teach me  
seriously to consider, that as  
many of thy beloued seruants  
doe feeble the smart of pouerty,  
so euen the most wicked, and  
those which doe rebelliously  
transgresse, haue a large por-  
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tion in this life, living, waxing  
old, and growing in wealth,  
their goods oftentimes excee-  
ding the very desires of their  
hearts. Grant therefore that I  
may labour for some better &  
more certaine assurance of thy  
grace, not grounding my hope  
upon my wealth: But retoy-  
cing in this, if the due consi-  
deration of the danger, and  
vanity of abundance may  
worke by thy blessing, to the  
abasing and humbling of my  
heart.

Oh let not mine eyes be da-  
zeled, nor my heart bewitched  
with the glory and sweetnesse  
of these worldly treasures,  
which may be taken from me,  
or I from them, even in the  
twinkling of an eye: Draw

my affections to the loue of that durable riches, and to that fruit of heauenly wisdom, which is better then gold, and the reuenues whereof doe surpasse the silver, that my chiefe care may be to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisdom and spirituall vnderstanding.

And because (O Lord) in hauing much, I am but a Steward vnto thee, and a disposer of thy gifts, enlarge my bowels towards others, make mee rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widow to reioyce, warming the loynes of the naked with

with the flæce of my shep, not eating my moꝛsels alone, but dealing my bread to the hungry, and neuer hiding my selfe from mine olone flesh.

For why should I make golde my hope? or wherefoze should I strine to lade my selfe with this thicke clay, still plotting to set my nest on high, when all that I haue or can haue, is in a moment turned into vanity? Quicken me vp therfore to god duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardnesse draw on and prouoke others to all the offices of necessary beneuolence. Let the bowels of the needy bee my treasure,



and let it be my desire and care there to lay by in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberality (for what can that be to a weight of glory?) but assuring my selfe that the mercy shewed by mee vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus, O Lord, shal I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thankesgiuing for thy great goodnesse to me, so vile & unworthy: and all for Christ and in his most glorious and holy name. To whom with thee and thy Spirit, one true, ever-  
lasting

lasting and onely wise God, be  
all praise, and power, might,  
majesty, and dominion, now  
and euermore, Amen.

The Magistrates, or Iudges  
Prayer.

**I** hath seemed good vnto thy  
wisdome (O thou who art  
the disposer of all things both  
in heauen and earth) to call me  
(though vniworthy) to an office  
and place of speciall trust, euen  
to be one of the heads and  
Iudges of thy people, euen to  
sit in thine owne seat, and to be  
(as it were) a God amongst  
Men.

Magistracy and gouernment  
is thine owne ordinance, and

great is the obedience & respect  
 which thou commandest to it :  
 thou hast honoured those who  
 are entrusted with it, with ti-  
 tles of no little dignity : thou  
 hast communicated thine own  
 Name vnto them. Let not, O  
 Lord, this greatnesse pusse mee  
 vp with pride, but let it fill my  
 heart with feare : assuring my  
 selfe by this, that as the place  
 in which I stand is eminent, so  
 the verden is weighty, and the  
 busines much, yea, and that the  
 account for neglect will be ex-  
 ceeding fearefull. Stir mee vp  
 therefore I beseech thee, to look  
 vp in all humility towards  
 thee, and to begge earnestly of  
 thee in Christs name, to be en-  
 abled to that service to which  
 thou hast appointed mee. Let

it

it bee my care to make thy  
word my counsellor, not suffer-  
ring the Booke of thy Law to  
depart out of my mouth, that  
so I may obserue and doe ac-  
cording to all that is written  
therein. Let the aime of all  
my endeauours, bee the glory  
of thy Name, in the peoples  
good, and not mine own, either  
gaire, or credit before men.

Clad me with zeale as with  
a cloake, that I may haue cou-  
rage for the truth, and admitti-  
ster iustice without feare, and  
doe right without respect of  
persons.

Make it euen a toy vnto me,  
to deliuer the poore that cryeth,  
and the fatherlesse, and him  
that hath none to helpe him:  
that the blessing of them which

are ready to perishe, may come  
vpon mee, and that I may saue  
the heart of the Widow to  
reioyce.

Farre be it from me to per-  
uert iudgement, or to wrest  
the lawes for by-respects. Oh  
let my soule abhorre all coue-  
tousnesse, keep me from louing  
of gifts, or from following re-  
wards, knowing that these doe  
blind the eyes of the wisest,  
and make them to forget the  
decree, and to change the iudge-  
ment of the children of afflicti-  
on. Suffer mee not to vse my  
authoritie, either as a meanes  
to recompence and pleasure  
my friends, or as an instru-  
ment by which to bee auenged  
vpon mine enemies, but frame  
mine heart to dealing truely,

accoz-

according to the truth of the  
cause, and not according to the  
state of the persons.

And because there is much  
subtilty in these euill dayes,  
and many meanes bled by  
which to wrap by matters, and  
so make bad causes to beare a  
shew of godlines, therfore giue  
me I heartily pray thee, a wise  
and an vnderstanding heart, a  
sharpe and a discerning spirit,  
that I may be able to finde out  
the truth, in those things that  
come befoze me, and may bee  
diligent and willing, when I  
know not the cause, to seeke it  
out, and so may doe all things  
in thy feare faithfully, and  
with a perfect heart.

Above all things, O Lord,  
let my heart be set for the ad-  
uance-

uancement of Religion, and  
 for the promoting of thy gla-  
 rious Gospell. Grant that I  
 may account it my greatest ho-  
 nour, to giue countenance to  
 it, and to those who preach it  
 faithfully, and professe it in  
 sincerity. Let mee bee a terror  
 to Papists and Athiests, and  
 godlesse persons: make mee to  
 looke vnto my selfe, and to my  
 family, that no such may come  
 neere mee, noz receiue any little  
 grace oz fauour, oz protection  
 from mee, but that I may fur-  
 ther (as much as in mee lieth)  
 that necessary work of destroy-  
 ing the wicked of the land, and  
 of cutting off the workers of  
 iniquity.

In all these things make me  
 constant, and bold, knowing  
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that it is thy businesse, and that thou wilt bee with mee in the cause and iudgement, and wilt remember me in thy goodnes.

All these necessary graces vouchsafe vnto mee with a plentiful hand, O thou which art the God of grace, euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

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The Peoples Prayer for their  
Gouernours.

**M**ost gracious God, and  
loving father in Christ  
Iesus, thou hast commanded  
in thy sacred Word, that wee  
should make intercessions and  
prayers for those that are in  
authoritie: and it is said there  
also



also, that by the Princes rule,  
 by the Nobles and Judges  
 of the earth decree Justice.  
 To the therfore doe we pray,  
 and vpon thy great Name doe  
 we call, humbly beseeching the  
 in the Name of thy Sonne (in  
 whom only thy eares are open  
 to our prayers) to poure out  
 thy graces in a large measure,  
 vpon all those whom thou hast  
 set ouer vs, and to whom thou  
 hast giuen the power of go-  
 uernment amongst vs. Giue  
 them zeale for thy glory, that  
 they may study the aduance-  
 ment of thy truth, & the speedy  
 suppressing of whatsoener is  
 contrary to wholesome Do-  
 ctrine: Giue them the eye of  
 prouidence, that they may  
 stand vpon a continual watch,  
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for the preventing of all dangers and mischieses, secretly plotted against the Church and Common-wealth. Give them wisdom to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not be reformed. Take from them all pride of heart, all insolent and tyrannous affections, all emulation and secret enuy one against another, all covetous and greedy desires, that they may not bee as roaring Lyons amongst vs, or as hungry Beares, but may carry the mindes of fathers towards vs: so shall we lead a quiet and peaceable life, in all godlines and honesty. And O Lord, stir  
vs

by to bee thankfull to thy  
 Maiesty, for that thou hast  
 giuen vs to enioy the benefit  
 of gouernment: Teach vs to  
 consider what confusion and  
 misery would come vpon vs,  
 and euen ouerwhelme vs, if  
 there were no Magistrates to  
 protect vs. Who should be free  
 from the wrongs & robberies,  
 from the spoiles and vexati-  
 ons of the children of Beliall?  
 Who should bee sure of ought  
 that he hath, or of his own life,  
 if there were no sword of ciuil  
 authoritie to defend vs? The  
 people should be oppressed one  
 of another, every one by his  
 neighbour, the children would  
 presume against the ancient,  
 and the vile against the honou-  
 rable, if there wanted Lawes  
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and Magistrates, to keepe them  
which be tumultuously dispo-  
sed, within compasse. The ene-  
my would soone stretch out his  
hand vpon all our pleasant  
things, there would be crying  
& complaining in our streets,  
cruelty and strife in our cities,  
iniquity and mischief would  
neuer depart from our towne,  
if thou shouldest take away the  
King and the Counsellour, the  
prudent Judge, and the hono-  
rable Magistrate from vs. Oh  
make vs ashamed of our  
selues, who haue bene so slenderly  
thankesfull for so great a  
blessing. And giue vs wee pray  
thee, humble & obedient hearts,  
true and loyall affections, wil-  
lingnesse to perfozme all serui-  
ces, & to pay all duties which  
belong

belong to those who are the very watchmen ouer our gates, and the keepers and Guardians of our peace: nay make vs ready with all cherefulnesse, euen to sacrifice our liues for their safety.

And as wee doe desire the hauing and the continuance of godly Gouernours, so teach vs to make conscience of liuing holily & righteously before thee, knowing that for the transgressions of the people, a land is subiect to many changes, and that for the subjects sins, thou art wont to take away such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes: And to suffer folly to be set in great excellency, and such to  
bee

be aduanced to places of authority, whose preferment shall make the people to sigh, and euen to hide themselves for feare of oppression.

As therefore we desire thy fauour in this thing, so grant vs grace, to liue in thy feare, assuring our selues, that if we doe wickedly, we shall perish, both we and our Gouernors, thou wilt euen kindle a fier in the gates of our chiefest cities, which shall deuoure our Palaces, and shall not be quenched. But (Oh Lord) turne away from vs all such heauy indgements (which yet our great sins haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setting Peace in our

borders, and aboue all, continuing and enlarging the passage of thy Gospell, and all for his sake, who is the very life and substance of the Gospell, even Iesus Christ our sole Saviour, Amen.

The Pastors suite.

**H**oly (O Lord) and honourable is that service, to which it hath bene thy gracious pleasure to depute mee. The matter I am chiefly to be busied in, is thine owne Councel, they be thy Oracles, and the scales of righteousness, the dispensation whereof, thou hast committed to mee. Thou hast made mee an Ouer-seer of

a

a part of that flock, which thou  
didst purchase with thine owne  
most precious blood. Thou  
hast called mee to be a messen-  
ger and an interpreter, to de-  
clare vnto men their righte-  
ousnesse, to watch for their  
soules, among them to dispose  
thy secrets, and to pray them  
euen in Christs stead to be re-  
conciled vnto thee. What man  
among all the sons of Adam is  
worthy of this honor, and who  
is sufficient for these things?  
When as, O most merciful fa-  
ther, I thinke vpon the weight  
of that charge which thou hast  
put vpon mee, and consider a-  
gaine mine owne weakenesse  
and insufficiency, who am a  
man of polluted lips, and euen  
as a childe vnable to speake the  
secret



secret of thy Gospel as becometh me, me thinkes I may wel cry out with the Prophet, Woe is mee, I am euen vndone, how shall I stand vpright vnder such a burthen? But when I looke backe into my owne conscience, and finde there a comfortable witnesse that I haue not thrust in my selfe for a Pastor, and remember also what is registred in thy word, how thou makest thy power perfect through weaknesse, and chusest the feeble things of the world, for weighty purposes, it is a kinde of enliuing to my spirits, and a refreshing of my discouraged and drowping thoughts: and I am thereby emboldned to presse nêrer to thy Throne  
of

of grace. O thou who both callest whom thou pleasest, and makest those able whom thou callest: Be mercifull vnto me euen with the strength and intention of my desires I most humbly pray thee, make my heart a very treasury of sauing knowledge, fill it with soundnesse of iudgement, and with a large measure of spirituall vnderstanding, that I may both hold fast the patterne of wholsome doctrine, and be able to improue those that say against it: kindle in my affections a holy zeale, that my whole drift may be, to take heede to and to fulfill that Ministery which I haue receiued. Let my lips preserve knowledge, and let them be as the lippes

of

of the righteous, by which many be fed: Give mee a dore of utterance, that I may open my mouth boldly, and that my tongue may be as the fined silver, that so I may both shew the people their sinnes, and be able to minister a word in time to him that is weary.

And in my preaching (Oh Lord) vouchsafe mee both diligence and humility: diligence that I may still bee instant, neuer fainting in my minde, either for the small successe of my labours, or for the opposition of corrupted mindes, or for those stormes which Satan raiseth vp against the faithfull dispensing of thy truth: And humility also, that I may not seeke mine owne glozy and applause

please with men, but the bring-  
 ing in of sheaves into thy  
 barne, & the gathering of thy  
 Saints into thy fold. For this  
 cause teach mee to take heed of  
 the affectation of words, and  
 of seeking to abound with the  
 enticing speech of mans wise-  
 dome; chusing rather by the  
 plaine euidence of the spirit, to  
 approue my selfe to mens con-  
 sciences in thy sight, then by a  
 vaine blast of words, to gaine  
 an opinion of eloquence and  
 learning befoze men.

And for the better furthe-  
 rance of this great worke,  
 make me carefull to know the  
 state of my flocke, & to hearken  
 after their courses, to obserue  
 their carriages, to note their o-  
 pinions, and to finde out their

R

espe-

especiall sinnes, that so my  
speeches may be as words in  
season, even like apples of gold  
with pictures of siluer.

Make me wise in iudging,  
skilfull in separating the pre-  
cious from the vile, bold, but  
yet pittifull and compassio-  
nate in repressing, resolute in  
those things which are meet to  
be bzged, and farre from yel-  
ding in the smallest things  
which may strengthen them in  
euil, and be a stop in their spee-  
dy refozmation.

Let it be euen my whole bu-  
sinesse to seeke that which is  
lost, and to study how to bring  
those out of the snares of the  
diuell, which are taken by him  
at his will.

Make my face strong, and  
my

my forehead as the Adamant,  
 against their faces which shall  
 epyther scozne oz withstand thy  
 truth. Let mee make ready  
 my backe for the smiters, and  
 my cheekes for the nippers, and  
 not hide my face from shame,  
 and spetting, making no ac-  
 count, no not of life it selfe, so  
 that I may fulfill my course  
 with ioy, and the Ministration  
 which I haue receined of thee,  
 to testifie the Gospell of thy  
 grace.

Frame me to diligence and  
 painfullnesse in my priuate im-  
 ployments, in reading, in stu-  
 dy, in meditation and prayer,  
 that I may be a workman, not  
 needing to bee ashamed, and  
 that men may see how I goe  
 on, and profit in my calling.

R 2 Let

Let my life be a patterne of  
 helinesse to my flocke, let there  
 bee no fighting betwixt my  
 behauiour and my doctrine :  
 but grant that my very course  
 and cariage, and ordinary spee-  
 ches, may sauour of grace, that  
 so I may giue no offence, ei-  
 ther to those that depend vpon  
 mee, or to them who desire to  
 haue some occasion and matter  
 of reprobach.

Make mee also circumspect  
 in my family, in my Wife,  
 children, seruants, ouerséeing  
 the wayes of my Household,  
 knowing how many eyes are  
 cast vpon mee and mine, and  
 how soone (by Satthans tea-  
 ching) men will make the worst  
 of euery little trespassse. And  
 because (O Lord) the busines  
 ses

les of this world are a great  
withdrawing, and the pretence  
of caring for posterity, doth  
kill the zeale of many, and  
leade them into many foolish  
and noysome luffs: therefore  
(I beseech thee) suppressie with-  
in me all earthly mindednesse,  
keepe mee from entangling  
my selfe with the affaires of  
this life, restraine mee from  
seeking vnto my selfe great  
things, let it bee enough for  
mee, that I haue euen a naile  
in thy holy place, and a roome  
among the seruants of thy  
Church.

As for those which belong  
vnto mee, let mee neyther bee  
without care (for that were  
worse then infidelity) nor yet  
so taken vp with care, that I

Should



Should forget my chiefest bus-  
nelle: But let mee assure my  
selfe that thou wilt bee my  
God, and the G D of my  
seede: and wilt not leaue them  
desstitute of earthly blessings,  
for whom thou hast prouided  
an eternall inheritance. With  
this hope, make mee to goe on  
with cheeresfulnesse, doing  
that whereto thou hast called  
me, and leauing thee to prouide  
and care for the residue. Thou  
O Lord, knowest the desires of  
my soule, thou best vnderstan-  
dest what things are fittest for  
me in respect of that great cal-  
ling to which thou hast ordai-  
ned me, and what I most stand  
in need of: Supply mee, I  
beseech thee, out of thy fulnesse,  
and crowne my labours in the  
Ministry,

Ministry, with the conuer-  
 sion of such soules as are ordai-  
 ned vnto life, and that for thy  
 Sons sake, who is the chiefe  
 Shepheard: to whom let my  
 soule and spirit, giue honour,  
 glory, and praise, now and for  
 euer, Amen.

**R** Eader, let mee signifie to  
 thee by the way, that I  
 did not pen this prayer out of  
 an opinion, that any of my  
 brethré needed a directiō, or  
 wanted skill to doe their own  
 message to the Lord; but for  
 an exercise of meditation for  
 my selfe: whereof notwith-  
 standing, my fellow-labou-  
 rers may make this vse, to be  
 remembred hereby, of the  
 weight of their calling, and of

the many graces appertaining  
thereunto : The Lord make  
vs all both faithfull and pro-  
fitable.

The Prayer of the flocke,  
for their faithfull  
Shepherd.

**O** How gracious hast thou  
bén vnto vs (most boun-  
tifull God). in giuing vs a Pr-  
stor after thine owne heart, a-  
ble and willing to feed vs with  
knowledge and with under-  
standing, and to reueale vnto  
vs faithfully thy whole coun-  
sell : one who hath skill to re-  
solue vs in our doubts, to com-  
fort vs in our perplexities, to  
recall our wandrings, to in-  
struct

strut our ignorances, and to  
goe befoze vs as a guide in the  
way that leadeth vnto peace.  
Surely, thou hast not so dealt  
with euery place, neither is  
there any desert in vs, for  
which thou shouldst affoord vs  
such a fauor. If thou hadst still  
left vs in our naturall darke-  
nesse, and hadst suffered vs to  
bee perpetually plunged into  
that region of the shadow of  
death, in which were fate of our  
selues, it had been but iustice  
in thee: it was euen free to thee  
to haue finally forsaken vs.

O Lord, make vs thankfull,  
and quicken vs vp, that wee  
may euē fill our mouthes with  
the praises of thy name, who  
hast caused the light of thy gos-  
pel thus to rise among vs, and

It 5

to

to shine vnto vs for our comfort. Make vs carefull to walk while we haue light, that wee may bee the children of light, and to beware how wee receiue thy grace in vaine, or neglect so great saluation.

Let vs euer remember, that to whom much is giuen, of them there will be much required, and that our sinne will be greater, and our condemnation the more heauy, if wee make not the right vse of this thy mercy. And concerning that man whom thou hast made a watchman ouer our soules, we beseech thee to enlarge his heart, to increase his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit & zeale of Paul,

that

that he may with all boldnesse  
of speech deale vnto vs thy  
Gospell, and publish euen the  
secret therof for the edifying of  
our soules. Make him mighty  
in the scriptures, like Apollo,  
that by the power thereof hee  
may both conuict our consciences,  
and stop the mouthes of all  
gain-sayers.

Wouchsafe him the word of  
wisdom and knowledge, that  
hee may rightly iudge of our  
estate, and vnderstand what  
things are most expedient and  
fitting for vs, and so may speak  
to our consciences, finding vs  
out in our speciall sins, & guiding  
vs in those holy courses,  
from which wee haue chiefly  
gone astray. Let his words bee  
like goads, pricking our harts  
that

that wee may not be hardned  
thzough the deceitfulnesse of  
sinne : let them bee as fastned  
naples, not soone forgotten,  
but fixed in our inward parts,  
that they may bee cuer ready  
at hand, as counsellors to di-  
rect vs in the way which wee  
must chuse. Make him stable  
and constant in the best cour-  
ses, that hee may not be as a  
roade shaken with the winde,  
but as a firme foundation, that  
by his perseuerance in good,  
our hearts may the better bee  
established. And wee beseech  
thee, O Christ, who holdest the  
starres : ( the Angels of thy  
Churches ) in thy right hand,  
that thou wouldest bee pleased  
to protect him from unreason-  
able and euill men, and from  
the

the wrongs and iniuries of all the wicked enemies of thy blessed truth.

Doubtlesse Elymas will not cease to peruert the strait waies of the Lord; and Alexander will withstand his preaching soze, and men of corrupt mindes will resist the truth with all their power: Therefore, make thou the weapons of his warfare mighty through thee to cast downe holds, and blesse the labours of his ministry, to the calling and conuerting of those which are ordained vnto life.

Bend our hearts to yeelde obedience to thy word spoken by his mouth, that wee may receiue it, not as the word of a man, but as it is indeed, thy

W<sup>o</sup>ld:



word, and make it also effectuall in vs, that wee may not bee onely professors and hearers of thy will, but doers, and practisers, and continuall performers of the same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his workes sake; ministring vnto him cheerefully with our goods: knowing that it is a smal thing for him to reape our carnall things, who solweth amongst vs spirituall commodities.

In all our prayers make vs mindefull of him without ceasing, that his studies may be directed, his endeauours guided, and his labours in thy worke blessed, to the glory of thy name, and to the saluation  
both

both of him, and of vs which  
heare him : all which we craue  
of thee with all earnestnes and  
humility, for thy deere SONS  
sake, who hast ordained Pa-  
stors and teachers for the col-  
lection of his Saints, and who  
is the supream and soueraign  
Bishop of all our soules, to  
whom bee praise without cea-  
sing, now and for evermore,  
Amen.

The Students Prayer.

**O** Thou the Father of  
Lights, from whom com-  
meth down euery good perfect  
giving: it is by thy holy pro-  
vidence, that I am here placed  
in the Scholes of the Pro-  
phets,

phets, to be trained bp in the knowledge of good letters, and it is thy godnesse onely which must gine a blessing to my labors, otherwise all my studies and vndertakings will bee in vaine.

To thee therefore, doe I make my prayer, to thee (O Lord) doe I lift vp my Soule. Thou giuest sharpnesse of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things, which the shallownesse of nature of it selfe is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy wisdome whom thou didst possesse in the beginning of thy way, he being before thy  
workes

workes of olde, that thou  
wouldest bouchsafe to furnish  
mee with such a competency  
of gifts, as thou in the depth of  
thy wisdom knowest to be  
conuenient for mee. Order my  
desires, direct my choise, season  
and sanctifie my heart, that I  
may conet the best gifts, and  
that my studies may not be led  
and caried by a vaine affectati-  
on of knowledge, and curious  
inquiry into hidden Sciences,  
for ostentations sake, that so I  
may purchase admiration and  
credit, for accutenesse and lear-  
ning before men, but that I  
may aime at the publike good,  
how I may bring glory to thy  
Name, & comfort to my soule,  
by the promoting of the com-  
mon benefit of humane society

And

And because Authoꝝ are infinite, and much reading is a wearines to the flesh, and wil soone cause destruction, & breed rather variety of endlesse and vnprofitable questions, then any soundnesse of knowledge:

For this cause, I beseech thee, so to direct mee, that I may wisely discerne whom to follow, and whom to auoid, and may constantly apply my selfe to that course, by which I may best attaine to my desired end. Reserve thou mee also from the poyson of vnsound opinions, and from the sower leauen of all erroneous fancies: and for that end, teach me not to leane to mine owne wisdom, or to trust to any sufficiency of mine owne, for  
the

the discerning of things that differ: but grant that I may giue vp my selfe to bee guided by thy spirit, which is the alone teacher of that way which wee must chuse. And seeing (O Lord) thy holy Word, which thou thy selfe hast inspired, is the treasury of all true knowledge, where onely that wisdom is to bee found, whose fruit is better then gold, and the reuenues whereof do far exceed the finest siluer: therfore make me a diligent and a busie searcher of that sacred booke, that it may bee a familiar vnto mee, and dwell plentifully in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also O most gracious father being so

so full of perill, and so abound-  
 ing with many dangerous al-  
 lurements vnto euill, partly  
 by wicked company, and part-  
 ly by vaine delights, I am an  
 earnest petitioner to thy good-  
 nesse, to make mee wary and  
 circumspect for the preventing  
 of these creeping and bewitch-  
 ing mischieses.

Giue me wisdom to make  
 choise of the society of those, by  
 whose sobriety, and gravity,  
 and good example, I may bee  
 bettered, and to haue an eye to  
 those who are vpight in their  
 way, straining to tread in their  
 steppes, and to be a follower of  
 their courses.

Cause mee to bee alwayes  
 euen afraid of my selfe in the  
 vse of delights, knowing how  
 hard

hard a thing it is not to exceed,  
and how soon a mans affecti-  
ons shall bee ensnared. Let my  
care therfore be, to find means  
rather for redẽming, then for  
passing away my precious  
time, my thoughts being still  
bussed vpon the long iourney  
which I haue to goe, before  
I can come vnto due perfecti-  
on.

In other things also O good  
God, guide mee by thy holy  
hand, that I may keepe my selfe  
within the lists of christianity,  
being modest in apparrell, mo-  
derate in diet, chaste and tempe-  
rate in speech, sober in fashion  
and my ordinary deportment,  
respectiue to my superiours, a-  
miable to my equals, without  
pride and insolency towards  
those



those that are below mee, courteous & affable, and yet without vanity and popularity towards all. Among all, let mee be steady in my courses, both of scholasticall exercise for the polishing of the minde, and of diuine and spirituall employments, for the adorning & garnishing of the soule: that as I grow in yeeres and standing, so I may also thriue in knowledge and in grace, and that in Iesus Christ, in whom only I expect the granting of my requests, who breath vpon me his Spirit, making my soule forward and willing to depend vpon thee, and to returne vnto thee all due praise and glory, world without end. So be it.

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The person intending marriage may be thus directed.

**M**arriage, O Lord, is thine  
own holy and sacred ordinance : euen before our  
Grandfather Adam had sinned  
against thee, and thereby de-  
prived himselfe and all his  
posterity, of that happinesse in  
which thou hadst at first crea-  
ted him. Thou sawest in thy  
wisdome, that it was not fit  
for mankind to be alone. Upon  
this, it was thy pleasure to ap-  
point this blessed knot, yea,  
and thy selfe also to bee as a  
principall agent, in the first  
conioyning it. To this estate,  
thou hast annexed great pre-  
roga,

rogatives, as a meanes of much good and comfort vnto man.

Being therefore by thee in thy good providence, called to the linking of my self into this Wedlocke band, I embolden my soule, by those promises which thou hast made of hearing those suiters which come vnto thee in Christs Name, to cast downe my selfe here before thee, and to intreate thy gracious direction in this waighty enterprise.

Sanctifie my heart, I beseech thee, and bring my affections into an holy temper, that I may neither like a brut beast, be led by mine owne unbridled lusts: neither yet may, like one that mindeth onely  
earthly

earthly things, dofe onely  
chiefly vpon worldly wealth:  
but that my main desire & drift  
may be to find out fuch a yoke-  
fellow, by whose fweet fociety  
I may be furthered vnto god-  
lines, & helped onward in my  
voyage towards heauen. For  
this end, make me, O Lord, di-  
ligent and circumfpect before  
hand, carefull to vfe the advice  
and counfell of my Chriftian  
friends, fearefull of my felfe,  
left affection fhould preuaile in  
me before iudgement: feruent  
in prayer vnto thee, by whom  
all things are difpofed, and to  
whom the hearts of all men  
are directly known. Reftraine  
in me all violence of paffion, all  
rafhneffe of affection, that I  
may not fuddenly be enfiared  
with

with outward beauty, or bewitched with the glorious shewes of parentage, of portion: but that still my desire may be after the hid man of the heart, and after those spirituall ornaments, without which the greatest among the sonnes of men are but vile and base in thy sight.

Take me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in me by thy word, a reuerent betrothing, and such like, still caring to follow those things which are of good report. And when I shall by thy prouidence be brought to the sight and knowledge of that party which thou  
hast

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Jesus

hast appointed for me, & then  
 knit our soules together in a  
 neuer to be broken league of  
 holy loue; that we may in a  
 gracious manner be a ioy and  
 delight either to other, & may  
 enen study, betwixt that and  
 our marriage day, so to inform  
 our selues with each others di-  
 sposition, & with those duties  
 which are appertaining to the  
 married life, that our vni-  
 on begunne in thy feare, may  
 be continually blessed with thy  
 fauour, & so all may be to the  
 glory of thy glorious name, to  
 our mutuall comfort and build-  
 ing vp in grace, and to the  
 good example of those which  
 shal behold our course, through  
 Iesus Christ. Amen.

The married persons, their  
ioynt request vnto  
G O D.

**T**hou ( O most blessed  
God) diddest first ordaine  
the married estate: and it is thy  
prouidence, by which wee that  
were two, are now made one  
flesh, hauing mutually resig-  
ned our selues either to other  
by our entrance into this holy  
leagune.

It is the desire of our soules  
to line together to thy glory,  
and to thy comfort & content-  
ment each of other. This wee  
cannot doe without thee (for of  
our selues besides sin wee can  
doe nothing) vnto thee there-  
fore do we commend our most  
earnest & humble sute, that it  
may

may please thee so to besprinkle  
our soules with the dew of thy  
grace, that from thence may  
spring a plentifull encrease of  
sobriety, of righteousness, and  
of holinesse in our liues.

Alay in vs all sensuall and  
brutish loue, purifying and  
sanctifying our affections one  
toward another, that wee may  
in nothing dishonour this hono-  
rable state, nor pollute the bed  
of marriage, which thou thy  
selfe in thy word hast called  
undefiled, but may vse this  
thine ordinance in such holy  
sort, that carnall lust may be  
flaked and subdued, not en-  
creased or inflamed thereby.

Endue vs with a godly care  
to acquaint our selues with thy  
blessed Word, that by it wee



may know & vnderstand what  
duty is required at our hands:  
what authoritie tempered with  
loue and compassion, and freed  
from all bitternesse, is com-  
mitted to the Husband: what  
obedience and submission with  
reuerence is commended in  
the Wife: what faithfulness  
in matrimoniall duties either  
to other is ioyned: what prou-  
dence and care is expected of  
the man, and what assistance  
and helpe of the woman.

And when wee know and  
haue learned these things,  
grant that it may be our study  
to practise the, that so the hus-  
band may be as a faithful guide  
to his wife, and the wife a  
crown & credit to her husband.

Make vs wise to obserue the  
na-

natures and dispositions one of another, that in all lawfull things, the one may seeke to please & content the other: the one may know how to beare with, and to forbear the other, not winking at any euil in one another, but discretly chusing the fittest opportunity for mutuall admonishing, without all shewes of Tyranny in the one, or of presumption in the other. Open our hearts, that wee may faithfully and cherefully communicate one to the other that sweetenelle which wee finde in heavenly things, that so wee may goe hand in hand towards Heauen, and that our chiefe loue and delight either in o-ther, may be grounded vpon

the hope we haue that we are  
 Heires together of the grace of  
 life. In our Family linke vs  
 together in one common care,  
 to ouer-see the wayes of our  
 Household, to seeke the promo-  
 ting & aduancing of thy King-  
 dome, the good instruction and  
 education of our childzen and  
 seruants.

Finally, O Lord, so vnite &  
 combine vs together in fidelity  
 of affection, that we may enen  
 deuote our selues to the procu-  
 ring of the present and eternal  
 good one of another: that so li-  
 uing here comfortably, we  
 may raigne with thee perpetu-  
 ally, in that thy Kingdome,  
 which the blood of thy Sonne  
 hath prepared for those that  
 loue and feare thy name: vnto  
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which Kingdome, O Lord re-  
ceiue vs euen for thy sons sake  
& for thy mercies sake, Amen.

A direction for him whom  
God hath made a Farther,  
or Gouvernour of a  
Family.

**I** Bow the knees of my heart  
here befoze thy throne of glo-  
ry (O Almighty and euerla-  
sting God) not presuming vp-  
on my selfe, but grounding my  
hope of being heard vpon those  
rich and gracions promises  
which thou hast made vnto vs  
in thy best beloved Sonne.

In him I beseech thee, to af-  
ford me thy grace, and to sup-  
ply mee with such spirituall  
helpes, as are needfull for  
this degree and place to which  
thou

thou hast appointed mee.

Thou hast made mee the guide and foundation of a family, thou hast furnished mee with Childzen, and giuen mee Seruants to be ordered and commanded by me: Wherein thou hast not onely called mee to bee a pzonider for their bodies, that by them, and by their paines and outward thziuing I might receiue to my selfe an outward benefit, but to be euen a watchman for their soules, that as much as in mee is, I may bringe them vnto thee.

O Lord, as thou hast called me to this seruice, so giue me both conscience and ability to discharge it. Teach me to looke vpon Abraham the Father of the

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the faithfull, and to learne of him to commaund my sonnes and my Household, to keepe thy way; and to resolute with Iosua that whatsoener others doe, yet I and my House will serue the Lord.

To this end, make me careful in the vse of al good means, in bringing my company with mee on thy Sabboths, to the publike Ministry, in the steady and constant vsing of private exercises, as praying, reading, and such like, in ouerseruing their wayes, in admonishing the vnruely, in encouraging the forwarde, in quitting my House of those which hate to bee reformed, and in shewing my selfe a patterne and an example of holinesse vnto

vnto them. Touching my children in particular, remember mee I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge & vnderstanding of thy word, in all sobriety and comelinesse of behauiour, and in some profitable course, by which they may after liue to the service either of the Church or commonwealth.

Let me be wise to suppress euill in them whiles it is yet young, chastening them be- times: but yet with taking heed to keepe a middle course betwixt two extremities of too much indulgence, which might emboldern them to sin, and of too much severity, which might prouoke them to wrath, and

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dzine them to some desperate incommenience.

And O Lord, blesse those vn-  
to mee which thou hast giuen  
me, season them with grace,  
and plant in them a loue and  
taste of the best things, keepe  
them from the dangerous cor-  
ruptions of these lepyous  
times, grant that vertue may  
growe in them with their  
yeres, that as the world is in-  
creased by their number, so by  
them there may be an addition  
to the Church.

Concerning my seruants also,  
let it be my desire to sort my  
selfe with such as feare thy  
Name, knowing that mine af-  
faires shal succedd the better for  
their sakes: & for the ordering  
of them, teach mee wisdom

to



to keepe them from idlenesse,  
by a diligent, but yet not too  
grieuous and cruell employing  
them: giue me a respect of e-  
quity, in rewarding them ac-  
cording to their paines, neuer  
abziding the Labourer of his  
deserued hier: giue me mercy  
also, that in their sicknesses and  
infirmities I may regard them  
as my sonnes, and be as will-  
ling to supply them with nece-  
saries, as if my selfe sustained  
their encumbzances.

These duties, O Lord, as  
thy word hath reuealed them  
vnto my soule, so doe thou  
vouchsafe to engrauē them in  
my heart, and to make me  
a conscionable performer of  
them in my course, that so I  
may haue (like the belieners of  
old)

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old) a Church in mine House.  
So, Lord, shall I be a credit to  
my profession, and my account  
also at the great day of recko-  
ning shall be comfortable: to  
which day (O good Father) I  
beseech thee to prepare me, that  
after my few dayes spent in  
this earthly Household, I may  
live for ever with thee in thy  
Heavenly Family, through  
Jesus Christ my blessed Lord  
and Saviour, Amen.

The Sonnes or Daughters  
Petition in respect of  
Parents.

Great is the honour (O  
Lord) which by thy pure  
and undefiled word, is due fro  
children to their parents: great  
blessings hast thou promised to  
those

those which make conscience to  
perfor me it: and fearefull and  
heany are the curses thzeatned  
agairst those that doe neglect  
it. O therfore beget in me I  
beseech thee, an holy care both  
to know and to praaise that  
gracious duty which is requi-  
red of me in this behalf. Draw  
me into the serious considera-  
tion of those many bonds of  
obedience and thankfulnessse,  
by which I am tied vnto my  
Parents, of the louing affecti-  
on which they haue euer car-  
ried towards mee, of the care  
and paines which they haue  
taken in the byliding of me vnto  
this now: what were the sor-  
rowes of my Mother in her  
first conceining mee, what an-  
guish and paines she sustained

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in bringing me forth, what labours and watchings thou hast since indured in cherishing and attending my Infants estate: Wretched were I if these things should euer be by me committed to forgetfulness, or if I should but slightly remember these many kindneses. Make me willing (O Lord) to returne faithfulness and duty, for so much lone: Give me a tractable and a yielding heart, that I may cheerfully and with delight submit my selfe vnto them, to performe their appointments, in all things which may be done without the manifest breach of thy revealed will.

And O good Father, so direct them with thy holy spirit, that they

they may neuer impose ought  
 vpon mee, but that which shall  
 be right in thine eyes, and for  
 thy glory, in the good & comfort  
 of mee thy seruant: that they  
 may not tyrannously abuse  
 that authoritie which thou hast  
 giuen them in respect of mee:  
 And if they shall be too rigorous  
 or too seuerer vnto me, yet keepe  
 mee (I humbly intreat thee)  
 from repining: boushsafe mee  
 patience and meeknes of spirit  
 that I may neuer thinke, or  
 speake, or doe ought that may  
 so much as saue of contempt  
 or rebellion against them. And  
 when they shall (as, O Lord,  
 aboue all things, open their  
 hearts and their mouthes that  
 way) giue wholesome and godly  
 admonitions to mee, how to  
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feare thee, and by what means  
to keepe my selfe vnspotted of  
the world: then assured me O  
most mercifull God, an atten-  
tive and an obedient eare, that  
I may lay by all such gracious  
instructions in my heart, and  
may reioyce and make glad  
their soules, by my religious  
conformity to their precepts.

Withall, O Lord, cause me  
in gesture and ordinary beha-  
viour to bſe all reverence to  
their persons, and to take heed  
of blaſing their infirmities, or  
of deſpiſing their age: and if it  
ſhould pleaſe thee to lay want  
& pouerty vpon them, let it be  
my care to be a helpe & comfort  
to them, and to make prouiſion  
by all good meanes to ſuſtaine  
them, knowing that I ain ne-  
uer

uerable, by all I can doe, to  
 make them a full and compleat  
 requitall. Forthermore also I  
 pray thee, to quicken mee to the  
 duty of prayer on their behalfe.  
 Lengthen their dayes to thy  
 glory, let thy graces grow and  
 encrease in them with their  
 yeers, perfit in them what good  
 soeuer thou hast begonne, and  
 make mee carefull euer to giue  
 them that contentment in thee  
 that I may neuer lustily make  
 heauy their hearts, or bring  
 their gray heads with sorrow  
 to the graue. And thou by whose  
 good Spirit it is I haue thus  
 prayed, vouchsafe my suites a  
 gracious entrance into thy  
 most holy and glorious pre-  
 sence, and heare them in him  
 who in the dayes of his flesh,  
 was

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 euen  
 Son  
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was a most exact patterne, as  
of all holy duties, so of child-  
like obedience vnto Parents,  
euen Iesus Christ thy eternall  
Sonne, the alone hope of the  
saluation of my soule, Amen.

The Seruants supplication in  
respect of his place.

**T**hy prouidence, O Lord,  
and thy wisdom, do won-  
derfully appears by thy dispo-  
sing all things in an exact and  
certain order. Some thou hast  
ordained to rule, and some to  
obey: some thou hast entrusted  
with the gouernment of king-  
doms, some with the ordering  
of priuat Families: It is thy  
pleasure to lift vp some to bee  
Commanders and Masters of  
others, and to keepe some in a  
lower



lower rank, to be seruants vnto others. All are appointed by thee in some set course of life to serue thee, and thou expectest duty, and prouidest for thy glory out of the most inferior, as well as from those of highest degree. And me, O gracious God, amongst others, hast thou reached vnto, by that thy governing spirit, wherby most sweetly thou directest al things and here thou hast called mee to the condition of a seruant in this family. Let me not murmur, I pray thee, that I am not aduanced (as others) to an higher estate, but remember mee of my small desert, who cannot challenge at thy hands so much as a place to breath in vpon Earth. O let mee thinke  
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me happy, who haue liberty,  
though in a low estate, to learn  
to know thee, & to be brought  
out of the base bondage of my  
nature vnto Sathan, to be thy  
free man, & partaker of the glo-  
rious liberty of thy childzen.

And concerning the duty  
belonging to my place, teach  
me to account my Master wor-  
thy of all honour, and to be-  
haue my selfe with all respect  
vnto his person, knowing that  
euen hee in regard of his go-  
uernment, beareth the image  
of thy Soueraignty: and that  
the contempt against him, doth  
reach so high, to become a con-  
tempt against thy Maiesty.

Enable me to the shewing  
of all faithfulness & diligence:  
make me carefull to please in  
all

all things, to beware of murmuring, and answering again when I am reprov'd, to flee falsehood and picking: as a Servant, to abhorre all eye-service and men-pleasing.

Let it bee ever in my heart, that wheresoever I am, I am still in thy sight: that so the consideration of thy beholding me, may bee a spurre vnto fidelity, and a restraint from all sloth and vntrusty carriage in my businesse.

Make the credit of Religion precious vnto me, that so by my truth and brightness in my course, I may adorne thy Gospell, and may neuer give iust cause to make thy holy and glorious Name which I profess, to be euill spoken of. And

¶ Lord

O Lord, inas much as thou hast  
 the hearts of all men in thine  
 hands, turne the heart of my  
 Father towards mee, that he  
 may deale lovingly and merci-  
 fully with me, and not with my  
 body onely, but especially with  
 my soule, teaching me in those  
 things wherein I am ignorant,  
 and admonishing me there  
 where I go astray: To me al-  
 so give a mild spirit, and a pli-  
 able disposition, that I may li-  
 sten gladly to the words of in-  
 struction, and may reioyce to  
 find where the meanes is bled  
 to conuert and win my soule to  
 thy Kingdome. And though  
 it should so fall out for my trial  
 that my Father should be more  
 froward, and hard to please,  
 more strait towards mee, and

¶

more

more without respect of mee  
 then is fit: yet, O Lord, let not  
 this make me to remit ought  
 of my duty, but grant me to  
 remember that whatsoeuer I  
 shall doe in singlenesse of heart  
 as vnto thee, the same I shall  
 receiue of thee, yea, with an in-  
 finite recompence euen a re-  
 ward of inheritance, in thy  
 kingdome. O heare mee thy  
 poore but thy seruant, not  
 for my owne sake (for my best  
 desert in the depth of hell) but  
 for his sake, who to free mee  
 from the slauey of the Diuill,  
 took on him the forme of a ser-  
 uant, euen Iesus Christ, who  
 is now highly exalted, to reign  
 with thee & thine eternall spi-  
 rit, one onely God throughout  
 all generations for euer, Amen.

The

The Prayer of the Aged.

**T**hou (O Lord) art the  
Ancient of dayes, & from  
euerlasting to euerlasting, thou  
art GOD: thou wast yester-  
day, and to day, thy yeres  
faile not, but thou art the same  
for euer: Thou countest Pra-  
uice with thy spanne, and com-  
prehendest the vult of the earth  
in a measure: thou disposeth the  
times, and thou determinest  
each mans dayes, the number  
of his moneths is with thee,  
thou appointest his bounds, to  
which hee shall come, and be-  
yond which he cannot passe, if  
thou hast pleased thee to take out  
the third of my life, further  
then thou hast many others,  
and hast granted mee to fill up

the tally of many yeres. Thou mightest haue turned me to my dust long agoe, yea thou mightest haue stopped my breath, as soone as I first receiued it, and haue presently condemned mee to euerslasting chaines, there to be kept vnto the last day. O make me thankful for thy goodnesse, who hast bought me to multiply my daies vpon this earth: and that not simply, O Lord, because I haue liued so long (for what can long life auaile if I lose my soule:) But because I haue had a long time of repentance, and haue so plentifully enioyed the good meanes of knowing thee in Christ.

Forgiue vnto me (notwithstanding) my great neglect, and passe by the infinite vanities  
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and offences of my youth. I  
confesse, O Lord, that I haue  
not so carefully taken the op-  
portunities which thou hast  
giuen me, nor attained to that  
measure of knowledge & of re-  
pentance, which I might haue  
done, the time of my life consi-  
dered: neither hath my growth  
in grace bene answerable to  
the many helps which thy  
great mercy hath afforded me:  
so that when I looke backe into  
the dayes that are past, and  
consider how much time hath  
ben consumed in carnall con-  
tentments appertaining to the  
body, and how small a portion  
hath ben spent in spirituall  
things belonging to the soule,  
and doe read in the records  
of my conscience, the many



slips, yea grosse faults, which I  
 am guilty of, I am even asha-  
 med and confounded in my  
 selfe: neither can I say ought  
 for my selfe, but even with ma-  
 ny sighes and sobes of soule, cry  
 out vnto thee, O remember not  
 the sinnes of my youth, nor  
 my rebellions, but according  
 to thy kindnesse remember  
 thou mee, even for thy good-  
 nesse sake O Lord. And I be-  
 seach thee make mee yet more  
 humble, and more vile in mine  
 owne sight, for these my long  
 since committed evils: that so  
 my repentance may bee more  
 vnfained, and my longing for  
 thy mercy in Iesus Christ,  
 the more strong and behe-  
 ment.

And now (O Lord) withal I  
 be-

beseech thee, together with the  
encrease of peeres, giue me an  
increase of faith; and an increse  
of stedfast assurance of thy  
loue. Let not thy graces in  
me, wither with mine age;  
or my zeale for thy glory, coole  
with that decay of bodily heat,  
which accompanieth this my  
declining time: But make  
me, as those trees which bee  
planted in thy house, and flour-  
ish in thy Courts, which in  
their age doe bring forth fruit,  
and are then fat, and flourish-  
ing: That now cheerefully I may  
be fruitfull in all good woorkes,  
knowing that vnlesse my age  
be found in the way of righte-  
ousnesse, it cannot be vnto me  
a Crowne of glory. Let mee  
bee a patterne of grace and

godlinesse vnto those that are  
 young : cause me by soundnes  
 in the faith and by a sober, ho-  
 nest, and discret behaviour,  
 to be a teacher to them of good  
 things. And estrange my mind  
 more and more from worldly  
 things: suffer me not to delude  
 my selfe with a vaine hope of  
 lining yet a little and a little  
 while: but let me like Paul, die  
 enery day, and bee a continuall  
 prouider for my last departure:  
 which time when it shall come,  
 as I know it cannot bee farre  
 hence; O I beseech thee doe not  
 then forsake mee, but so esta-  
 blish mee with thy fre spirit,  
 and fill my heart with the ioy-  
 full feeling of thy mercy in the  
 pardon of my sinnes, that I  
 may sleepe in peace, and may  
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A comfortable yeeld backe my  
 soule into thy hands which gaue  
 it mee: and that for Iesus  
 Christ, who is my life, and  
 with whom I desire, and hope,  
 and pray to appeare in glory, at  
 the day of his great appearance  
 and then for this vile body, to  
 receiue a more glorious body,  
 like to his owne, clothed with  
 immortality, and euertlastingly  
 freed from corruption, Amen.

The Prayer of Youth.

Great is thy mercy, O  
 Lord in that thou hast  
 boughte to all humbled sin-  
 ners, liberty of access into thy  
 glorious presence, and promise  
 also of successe in those things  
 which they shall craue of thee  
 in the name of Christ.

¶ 5.

Teach

Teach me, I beseech thee, to take comfort in this freedom, and to be an often and an ordinary inter vnto thy Majesty. And that so much the rather, O Lord, because of the danger of these wicked and infecting times, and of the aptness which is in mee, now in my tender yeeres especially, to fall euen into the greatest sinnes. Wherefore doe I prostrate my selfe before thy throne of glory, humbly beseeching thee, to season my heart with thy heavenly grace, and so settle in me a desire to feare thee, and to walke in holynesse before thee, above all things.

Suppress the rebellion and pride of my nature, byding my vnruly affections into order,

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subdue those lusts which the  
heate of youth enkindleth in  
me. Frame me to the respec-  
tine entertainement of their  
godly aduice, who are able to  
instruat me.

Take me to bee euen feare-  
full of my selfe, and zealous o-  
uer those wayes which my  
owne heart most affects, and  
very wary and circumspect  
with whom I doe conuerse.  
Teach mee to remember thee  
my Creator; now in my youth,  
and to resolve to consecrate  
these my fresh and green yeeres  
to thy glory, to learne betimes  
to stand in awe of thy iudge-  
ments, and to make consci-  
ence of every little sinne,  
knowing the deceitfullnesse  
thereof, how it will ensnare  
by

by degrees, and how hard it  
will bee hereafter to reforme  
those evils, which are growne  
strong and mighty by continu-  
ance.

And to the end I may both  
direct and redresse my waies  
the better, oh les mee take heede  
vnto them by thy word, let that  
bee my counsellor to instruct  
mee, thy Spirit also secretly in-  
forming mee in the way: that I  
shall chuse. Plant in mee obe-  
dience to my Governours,  
and a care of shewing all due  
reuerence to those which in age  
or in authority are before mee.

Root out of me all selfe-love,  
all good opinion of my selfe, all  
pride and haughtines of spirit, all  
seuerenes, & stubbornnes of dis-  
position, all affectation of the  
folkes

follies and vanities of the times, and wantonnesse of thought, all vnclearnnesse either of spech or behauior: All which bee the common sicknesses of our younger daies, from none of which I am able to say, My heart is cleane: and so crucifie my flesh with the luss thereof, that I may feele with growth in yeres, a growing on in grace, and a daily decaying of my inbred wickednesse, together with a proceeding on into full holinesse in thy feare. Wee mercifull, O Lord, to mee in this, and in all other things which thy wisdom knoweth to bee conuenient, for thy blessed Sonns sake, Iesus Christ, vpon whose onely intercession I depend. So be it.

A Prayer



A Prayer for the whole  
State.

**E**xtraordinary, O Lord,  
haue thy fauours ben vnto  
this Kingdome. When we  
recount our long continued  
peace, our victoꝝ, our plenty,  
our comfort, our religious and  
prudent Governours: especial-  
ly the glorious light of the Gos-  
pel, which hath shined amongst  
vs, our freedome from the mi-  
serable bondage of Romish  
and Antichristian tyranny: we  
must needs say, that thou hast  
not dealt so with every nation.  
Indeed the cry of our sinnes  
is great, the very Heauens  
may blush to looke vpon vs,  
and the Earth is weake to  
beare our grosse, our shame.  
lesse

lesse, on r presumptuous evils:  
Thou thy self, O patient God,  
art pressed vnder vs as a cart is  
pressed that is full of sheaves:  
Long hast thou waited for our  
repentance, and often hast  
thou bidden vs by the Mini-  
sters of thy Word, to breake  
off our finnes, and euen be-  
sought vs by them to be recon-  
ciled vnto thee. But wee haue  
hated to be reformed, and haue  
cast thy word behind vs, thou  
hast stretched out thy hand, and  
we would not regard: we haue  
despised and mocked thy mes-  
sengers, our hearts within vs  
haue been fully set to doe euill.  
Mercy hath bene offered, wee  
haue not esteemed it: Iudge-  
ment hath bene threatened,  
wee haue not feared it: the be-

ry triall of our countenances  
 testifieth againe vs, we declare  
 our sinnes as Sodome, we hide  
 them not: all manner of foule  
 enormities doe march openly  
 and confidently and without  
 feare in our streets. How iustly  
 mightest thou poure out euen  
 the vials of thy wrath vpon vs  
 making vs to be a detestation,  
 and a curse, and an astonish-  
 ment, and a reproach to other  
 Nations, forcing vs to wring  
 out and to drinke the very  
 dregges of that murtaine of  
 thy fierce and terrible indigna-  
 tion: If thou shouldest bring  
 an vtter dissolution and desola-  
 tion vpon our State, making  
 our enemies to ride ouer our  
 heads, to climbe aboue vs vp  
 on hie, and vs to come downe  
 beneath

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beneath below : If thou shouldest take away from vs the Judge and the Prophet, the honourable and the Counsellor, and appoint children to be our Princes : If thou shouldest make heaps of our Cities, and leave our Towns without Inhabitants: If thou shouldest at once quench the light of thy blessed word, and giue vs over to the seruice of dumbe Idols, and our soules to be swallowed by in the darknesse of Popish ignorance and superstition : If thou shouldest make vs by thy iudgements, a prouerbe and a spectacle to the whole world, it were no other then we haue deserved : nay, it is thy great mercy, that these things, and more heauy then these, haue not

not already ouertaken vs. But  
 O Lord, be mercifull to our  
 finnes for thy names sake. O  
 thou which art the G D D of  
 grace, looke graciously vpon vs  
 in the mediator of grace, Christ  
 Iesus. We haue nothing to  
 pleade but his mercy, nothing  
 can wash away the foulenesse  
 of our finnes, but his most pre-  
 cious blood. Make (wee pray  
 thee) our hearts to mourne  
 within vs, both for our owne  
 personall finnes, and for all the  
 abominations which are done  
 in the midst of the Land: Oh  
 that we might turne vnto thee  
 with al our heart, with fasting,  
 with weeping, and with sor-  
 rowing: O that we could see  
 the things that belong vnto  
 our peace, and might every  
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man turne from his euill way,  
 and from the wickednesse that  
 is in his hand, and make his  
 way and his workes good. Let  
 it bee thy good pleasure, wee  
 humbly beseech thee, to conti-  
 nue and to enlarge thy wonted  
 fauours towards vs: Stablish  
 this our peaceable gouerne-  
 ment, by a perpetuall and vn-  
 changeable decree. Compasse  
 in this Island with thy fauour  
 as with a shield: Let neuer  
 thine and our Aduersaries,  
 roare in the midst of thy con-  
 gregation, as set by their ban-  
 ners as signes of victoꝝy, and  
 conquest ouer vs. Aboue all, O  
 Lord, bouchsafe the comfort of  
 thy Gospell, and the liberty of  
 thy blessed truth: Grant that  
 that may still bee faithfully and  
 sound

soundly preached in our  
 Churches, & remoue not our  
 Candlesticke, though our fal-  
 ling from our first lone, and the  
 vniuersall flaking of our zeale  
 hath deserued it. Lengthen out  
 the vse of it (wee intreat thee)  
 euen so long as the Sunne and  
 Moone endureth, that by it  
 those that are yet vnborne,  
 and shall come out of our loins,  
 may be guided and directed in  
 the way of peace. And to this  
 end, wee are most humble and  
 instant suiters to thy Maiesty,  
 euen to thee by whom Kings  
 raigne, and whose dominion  
 and soueraignty reacheth ouer  
 all, that thou wouldest multi-  
 ply thy blessings vpon the  
 King, euen thine Anointed  
 (King Iames) whose head thou  
 hast

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hast lifted vp above others, and  
 into whose hands thou hast  
 committed the raines of these  
 vnited Kingdomes. O Lord,  
 when we remember the dayes  
 by-past, even the dayes of our  
 feare, how that after the death  
 of our late renowned Quene  
 we looked for nothing but con-  
 fusion, supposing that the  
 times of our peace must needs  
 haue died with her, & haue euen  
 been buried in her grane: and  
 consider with all, how thou  
 then, without any so much as  
 drawing of a sword, or colour  
 of commotion, placedst in her  
 throne, a King of the same roy-  
 all bloud, and of the same love  
 and affection to thy haly truth,  
 vnder whose shaddow, we en-  
 toy all the accustomed com-  
 forts



toys of our ancient Deceit, we  
are like to them that dream, we  
are euen stricken with astonish-  
ment, so farre haue all things  
gone beyond our hopes, and  
exceeded our expectation. O  
pardon our great ingratesful-  
nesse, that passe ouer thy mer-  
cies so superficially, and doe so  
seldoms and so sleightly medi-  
tate vpon thy kindeesse.

Let not our vnthankfulnes  
turne away thy intended ble-  
ssings from vs: Establish thy  
throne (we beseech thee) let his  
soules be bound in the bundle of  
life with thee, and cast out the  
soules of his enemies, as out of  
the middle of a sling. As thou  
hast presented him with libe-  
rall blessings, and set a crown  
of pure gold vpon his head: so

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let his glozy be great in thy sal-  
uation, and make him gladde  
with the ioy of thy counte-  
nance. Goe on to giue him  
thy iudgements, that the righ-  
teous may flourish in his  
dayes, and that hee may iudge  
the poore of the people, and  
saue the children of the needy,  
and subdue the oppressor: Let  
him not want a man of his  
owne line to sit vpon his seate:  
but continue the Kingdome in  
his posterity, vntill the time  
in which allearthly Kingdoms  
must bee determined. And as  
thou hast made his Queen like  
a fruit full vine on the sides of  
his house, and a topfull mother  
of many royall plants: so wee  
pray thee lay vpon her much  
dignity and honour, and blesse  
them

them both out of Zion, so that  
they may see the wealth of Je-  
rusalem all their dayes.

Let their children be as cho-  
sen shafts in thy quiter: make  
them as the plants growing vp  
in their yonch: and as the cor-  
ner stones grauen after the li-  
mitation of a place.

Chiefly wee beleeue this to  
pertaine vnto a large increase of  
thy blessings vpon the young  
Prince Charles, inrich him  
with all princely vertues, in-  
crease his love to with thy heavenly  
deities, that knowledge of thy  
truth, zeale of the glory, loue  
to thy Church, perfect hatred to  
popish idolatry, may in him  
grow vp with his yeeres, that he  
may also in his appointed  
time become an other in-  
strument

ment vnder thee: for the further  
enlargement of thy Gospell, &  
the prosperitie and happines of  
these Realmes. Alwaies afford  
thy gracious presence to those  
honourable Lords of his Ma-  
iesties Counsell; be thou the  
President at their table, direct  
their consultations, sanctifie  
their policies, order their pur-  
poses, and guide all their cour-  
ses to such conclusions as may  
be most for thy glory, the hono-  
r of the King, & the peace of the  
State, and the comfort of thy  
chosen. Blesse all the Iudges,  
Sages and Magistrates of the  
State, make them as hiding  
places from the wind, and as a  
refuge from the tempest for the  
oppressed: cause them ever to  
remember that they are thy  
Ministers

nissers for the peoples wealth,  
 and that they execute not the  
 iudgements of man, but of the  
 Lord: and that although thou  
 hast honoured them with thine  
 own name, calling them gods,  
 yet they shall die as men, & fall  
 like others: that so iudgement  
 may not be turned into gal, nor  
 the fruit of righteousness into  
 wormewood, but that Justice  
 may be executed truly and by  
 rightly in the gates, & all things  
 may be to the praise of them  
 that do well; and to the punish-  
 ment of those that are workers  
 of iniquity. Neither may we,  
 O Lord, forget those whom  
 thou hast put in the service of  
 the Church, to feed the flocke  
 which dependeth on them, to  
 rule them, and to go in and out  
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besoze them, and to labour in  
the word and doctrine. Thou,  
O Chzist, art the chiefe Shep:  
heard & Bishop of our soules,  
thou art the Lord of the Har:  
uest; build vp (we beseech thee)  
the breaches of thy Church,  
make the righteousness thereof  
to breake forth (yet more) as  
the light, & the saluation there:  
of as a burning Lampe. Con:  
tinue the standing, and increase  
the number of those seeing  
watchmen, whom thou hast  
placed vpon the wals of Ieru:  
salem: Stir them vp, that they  
cease not day nor night, work:  
ing the work with which thou  
hast intrusted them, & faithfully  
dispensing the word of recon:  
ciliation which thou hast com:  
mitted to them. Kindle in them

the zeale of Samuel, that they may say, God forbid that we should sinne against the Lord, and cease praying for the people, and shew them the good and the right way. Make them with Paul to say, Woe vnto vs if we preach not the Gospell. And bee pleased also to blesse their endeauours, and to prosper their labours, by giuing them a doore of vtterance, and by preserving them from unreasonable and euill men, that they may from euery part of the Land bring many sheaues into thy Barne, and that daily those that are ordained vnto life eternall, may belieue.

And for a continuall supply and nursery of thy Churches among vs, blesse the Uni-  
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uerſities and all Schooles of learning: let not thoſe Fountaines, O Lord, be poiſoned with any Popiſh leauen: but grant that the doctrine which is according to godlines, being taught and profeſſed in them in ſincerity, by the young plants there ſpringing vp, the decates of congregations abroad may be renewed, and euery place may be furniſhed with a Paſtor after thy owne heart, which may feed the people with knowledge and with vnderſtanding. And Lord, reſtrain and reſorme the greedines of thoſe which muzzle their mouths, which ſhould tread out the Corne, and bring forth the ſcede of life vnto the people, which reſpect not the Lemite, but abidge the hier of



the labourer, and say one to another: Let vs take to our possession the habitations of God.

Throughtout the Land, and among al the inhabitants thereof, plant the true knowledge & feare of the, loyalty to their soveraign, obedience to all subordinate authoritie, loue and reuerence to their spiritual guides, vnity of affection, mercy and compassion either to other. And inasmuch (O Lord) we haue continuall experience of the malice of the Diuel, in sowing the seedes of sedition & treason in mens hearts, and in raising vp the sonnes of Belial to ouer-cast (if it might be) the faire day of our peace, with a cloud of hellish confusion: we pray the, without whom

no

no enterprises can be establi-  
shed, to make void their hopes,  
and to discover their practises,  
and (as thou hast hitherto even  
miraculously done) to turne  
their deuices vpon their owne  
heads for their owne confusion.

There come daily out of that  
pit of Rome, many Locusts,  
& from that Sea, there is sent  
among vs a continual spawne  
of new conspirators: these en-  
courage themselves in wicked  
purposes, they commune to-  
gether to lay snares, mischief  
they imagine against the quiet  
of the Land: It vexeth them to  
see the thriving of the Gospel,  
and the growth of thy truth, &  
they do even breath out threat-  
nings and slaughters against  
the professors thereof. Let not

O Lord, their imaginations  
 prosper, let their eyes fall out  
 with looking for that day which  
 they haue long desired: Let  
 thy hand, euen thy right hand  
 finde them out: and if they be-  
 long not vnto thee, make them  
 like a fiery oven in the time of  
 thine anger, destroy their fruit  
 from the earth, and their seede  
 from the children of men, put  
 them apart, and make ready  
 the strings of thy bow against  
 their faces. And as for vs, O  
 Lord, suffer vs not to wax wan-  
 ton with the blessings of peace,  
 nor to forget to render to thee  
 according to thy rewards be-  
 stowed: But grant that thy  
 kindnesse may binde vs more  
 strongly vnto thee, and that we  
 may resolue by thy grace to  
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serue thee faithfully, who with  
vs dealest so graciously, & that  
in & for Christ Iesus sake, thy  
Son and our Saviour, Amen.

A Prayer before Meate.

**S**anctifie, O Lord, vnto vs  
the vse of these thy Crea-  
tures, of which by our sins we  
haue made our selues vnwor-  
thy. Make vs sober and thank-  
full partakers of them: grant  
that the end of our eating and  
drinking, may be to be better  
enabled to serue thee in our se-  
uerall places, thorough Iesus  
Christ, Amen.

Another of like nature.

**O** Lord, it is not Bread  
which we live by, but the  
word that proceedeth from thy  
month:

mouth: lift vp our hearts, to  
 looke vnto thee for a blessing vpon  
 our meates, & vouchsafe vs  
 the gracious assurance of thy  
 loue in Christ, that wee may  
 comfortably vse thy creatures  
 as pledges of thy fauor, and be  
 prouoked by them, to giue vp  
 our selues to thy glory, to serue  
 thee in sincerity all our dayes,  
 through Iesus Christ our Sa-  
 uiour, Amen.

Another.

**H**umble our soules before  
 thee (O Lord) and cause  
 vs to see the smallnesse of our  
 desert, euen in respect of the  
 least of thy mercies: Make vs  
 to hunger after Christ, by  
 whom onely the true vse of thy  
 creatures is restored to vs,  
 and

and giue vs to enioy these blessings here prouided for vs, with that reuerence and sobriety as in thy presence, that our bodies being refreshed, our soules may praise thee, who art the giuer of all good, and that in Iesus Christ the righteous, Amen.

Another.

**T**each vs to remember, O mercifull God, that it is thou, which to vs, and to all thy Creatures, givest fode in due season: that so we may take heede of all vnthankfull and brutish vsing of these good things which in thy prouidence thou hast ordained for vs. Raise vp our affections, to long for that fode which Iesus Christ

Christ hath promised to giue  
vs, who is thy onely Son, and  
our alone Saviour, Amen.

Another.

**T**Ake from vs (O gracious  
Father) all gluttony and  
excesse, all carnal feeding with-  
out feare, all minding of none  
but earthly things, all seruing  
our bellies, without providing  
for our soules. Make vs mind-  
full of thy presence, and care-  
full so to behaue our selues in  
receiuing these creatures set  
before vs, that all that we doe  
may be to thy glory, and the  
comfort of our soules, through  
Jesus Christ our Lord, Amen.

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A Thankesgiuing after  
Meate.

**W**E magnifie thy Name,  
O Lord, for all thy mer-  
cies, for the comfortable re-  
freshing which thou hast now  
bought vs. Pardon we be-  
seech thee, our great vnthanke-  
fulnesse, make vs more thank-  
full then heretofore, and care-  
full to shew the truth of our  
thankfulnesse in the duties of  
obedience to thy blessed will.  
Sane all thy Church, protect  
and blesse our gracious King,  
and his Realme, the Prince,  
the royall Progeny, grant pas-  
sage to thy Gospell, comfort to  
thy seruants, and peace of con-  
science to vs all in Iesus  
Christ, Amen.

Ano-



Another of the same  
Nature.

**B**lessed be thou (O Lord)  
for these and for all thy  
gifts. Let thy mercy to our bo-  
dies stirre by thankfulness in  
our soules: and let our care to  
please thee in our liues, be a  
witness of the feeling we haue  
of thy rich and abundant mer-  
cies towards vs.

Be gracious to all thy peo-  
ple through the World, forget  
not these Realmes, nor thine  
Anointed, our Soueraigne  
King, the Prince, the Royall  
Progeny: disappoint the ene-  
mies of thy Gospel, and make  
it to grow in despite of Sa-  
than, to the glory of thy name,  
and

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Deuotion. 451

and to the reioycing of the  
soules of all thy seruants, for  
Iesus sake, Amen.

Another.

**VV**e retorne vnto thee  
with the bowing of  
our hearts, all possible thanks  
(O gracious G D D) for thy  
loue and bounty towards vs  
thy vnworthy seruants, for  
electing vs, for sending thy son  
to die for vs, for calling vs vn-  
to a lively hope by the Gospell:  
for creating, for preserving, for  
feeding vs at this present. O  
stirre vs vp to giue our selues  
vnto thee, and to consecrate  
our whole spirits, soules and  
bodies to thy glozy, all our  
dayes. Same all thy Church, &c.  
As in the first Thanksgwing.

Ano-

Another.

**A**s thou hast filled our bodies (O Lord) with thy good Creatures, farre aboue our best deserving, so be pleased we pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenly things, that in all our life that yet remaineth, wee may be meanes of glozy to thy Name, of credit to thy Gospel, and of much comfort to thy seruants. Preserve thy Church, protect the whole State, and the chiefe Head thereof, King James, his Heire, and whole Posterity, the Counsell, the Nobles, the Magistrates, the Ministers of thy Word; comfort

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comfort the hearts of all thy  
seruants, stablish vs all in thy  
truth, and keepe vs for euer to  
thy selfe, Amen.

Another.

**A**lcept we pray thee (most  
louing Father) this our  
sacrifice of praise, which for  
these and all thy fauours, we  
here offer vp vnto thy Father.  
Looke vpon it in the wo-  
rthinesse of thy Son, and for his  
sake enable vs to a cherefull  
seruing thee in singlenesse of  
heart, and in vprightnesse of  
conuersation all our dayes.  
And looke mercifully vpon the  
whale body of thine Elect, li-  
uing vpon this earth wherso-  
euer. Multiply thy mercies vpon  
on

on the seuerall Churches vni-  
ted vnder the gouernment of  
our gracious King, powre out  
thy graces vpon him and his,  
continue the truth of Religion  
vnto vs and our posterity, en-  
large the Kingdome of grace,  
and hasten the Kingdome of  
glory, and preserve vs by thy  
power thereunto, through  
**Jesus Christ our  
only Saviour  
Amen.**

**FINIS.**

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*Though thou be a*

*thou dost have Abide*

*Do not let God be*

*in your minds to say*

*that is the way*



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